

The Influences of Family Factors on the Choice of Having a Secondary Education among the Romani Children

*A survey of family influences among Romani children at the
eighth grade in Romania*

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Abstract

The present study investigates the influences of cultural family factors on the choice of having a secondary education among the Romani children at the eighth grade in one of southern Romanian counties. Upon the review of previous researches the study considered the following cultural family factors: family income and traditional profession, starting a family and lifestyle, threats to cultural identity and parents' aspirations. The research was conducted as a survey design by group application of a questionnaire. The questionnaire, created for the study purpose, contained four scales in accordance with the four factors mentioned above, each factor measured by a number of four to six questions graded on the Likert scale. The population was formed of 180 Romani children, at the eighth grade who are about to make their choice for secondary education (82 boys and 98 girls) found in the schools of county Dambovita, Romania.

The preliminary data showed that Romani children are willing to attend secondary education as well as their parents to support them in their intentions. The traditional aspect of Roma culture that may be a hindering factor for secondary education attendance was their intention of being economically successful at an early age which determines the Romani children to opt for a traditional occupation rather than the school education. Children from families with a satisfactory income realised through a traditional profession tend to abandon school after the eighth grade while children from families with a low income intend to continue with secondary education. Other traditional aspects such as: looking after siblings, helping their parents with the daily tasks and starting a family at an early age have little influence on their choice of having a secondary education. Moreover, data showed that even though the Romani parents are aware of the changes that school education may bring about, they do not fear the changes. The Romani people tend to accommodate the school education to their own cultural lifestyle and find it useful as a way of getting ahead in life.

The study calculated the factor analysis which revealed three significant factors that may decide their choice of having a secondary education: income and traditional profession, parents' opinions about school education and threats to their cultural identity. A high score of parents' opinions about education boosts Romani children interest in choosing to have a secondary education, the presence of an effective traditional occupation and a satisfactory income lower their school interest and the less threatening the education is for them the more interested in choosing to attend secondary school they are.

In accordance with the Romani children's opinions, the findings showed that Romani children and their parents admit the necessity of having a secondary education; they are willing to participate in the process and the obstacles they encounter may have a social and economical background rather than a cultural ethnic background.

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Dedication

To Ion Neagoe, my grandfather.

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1. The Roma Population in Romania

1.1 Introduction

The study will investigate the issue of choosing to have a secondary education among Romani children population in one of the southern Romanian counties called Dambovită. This chapter will briefly present information about the ethnic makeup of Romania, the need for research in this direction, the Roma as ethnic group and its origin, the Romanian educational system,. It will also introduce the research problem and the rationale behind this.

1.2 The Study Background

Romania has experienced difficult time in the last two decades marked by rapid changes in the socio-economical-political climate. After the rule of a harsh dictatorial communism regime between 1945-1989, the collapse came that has been followed by a period marked by political, economical and social regression due to the lack of legislative framework. The collapse of the former regime left subsequent vacuum at all levels of Romanian life. After this troubled period of 1990-1995 Romania began a programme of reforms that intended to set the country on a new more positive direction. The programme aimed at a radical change in all aspects of life. With such high ambitions came a great resistance to change that sent shock waves among the population which had gotten into a rut of patterns instilled on them by the former regime.

One of the aspects heavily affected was the life of ethnic minority groups in Romania and their relationship with the Romanian majority population. There are 12 ethnic minority groups living in Romania among them, the largest ones are the Hungarian (7%), German (1%) and Romani with about 2,5% according to the last census (National Institute for Statistics 2002) but estimated at 2,5 millions according to some

other sources due to the fact that not all Romani people declare their ethnic status because they fear racial discrimination (Ciocoiu 2006, Unicef 2007). The Roma population have been the subjects of different authorities along their almost 1000 years of history, starting with slavery at an early stage of their existence, defending their identity, surviving the forced processes of assimilation and integration and, at the present time, making their voice heard, affirming their ethnic culture and identity. Unlike other ethnic minority groups who still have some ties with their origin countries the Romani lost any contact with such a place. They are people “without a country because there is no country such gypsyland” (Liegeois 1987, p.2) which makes the process of affirming their identity more difficult due to the lack of references to any specific place or country.

The focus of this thesis will be the education of children of Roma population in Romania, specifically the influences that cultural-family factors may have on the choice of continuing with secondary education. The official data shows that 21% of the Romani children tend to abandon school after the completion of the eighth grade (National Institute for Statistics 2002). Based on previous findings released by other researchers such as Derrington and Kendall (2003), OFSTED (1996) and Surdu (2002) and acknowledging the limitations that will be further discussed, the research is aiming to investigate possible influences of cultural-familial factors on Romani children choice of having secondary education.

1.3 Focus on Romani Children Education

The issue of Romani children education has been put forward and discussed for many years. Firstly there is distinctly prejudice against Romani population in Romania regarding the rate of criminality. They are considered, in general public opinion view, responsible for most of the crimes committed, contrary to the official statement. The Chief of Romanian Police Stefan Campean stated “Never, there has never been a difference between Romani population criminality rate and others” cited by Radu (2005, p.1). The same source stated that they are more likely to commit small

economical crimes against property. Buonanno (2006) found in his research a strong relation between the property crimes and education. This relation is valid for all the population and does not particularly regard Roma people. The study concludes that increasing the level of education will bring down the criminality rate and change the social prejudice against them.

The society is evolving and the demand for more and more skilled workers is heightening. Moreover, apart from skills the labour market demands specialised, trained and qualified personnel and requires that its workers will undergo a continuous specialisation process through various trainings and workshops. In these conditions dropping-out of school after lower secondary cycle will put an end to any further professional specialisations and those children will be completely left out of the labour market. Without continuing with upper secondary school they will not be able to access even the basics jobs available on the market. Given the conditions, attending the upper secondary education and obtaining a vocational diploma becomes a must. This is another reason we need to reconsider the strategy of keeping Romani children in schools. The Romani population has been identified as the largest non-literate group which excludes them from job market thus education becomes very important tool of eliminating social exclusion and marginalisation (Liegeois in Jordan 2001). To do so, we need to identify their educational intentions and expectations related to their cultural background, whether the school provides a positive answer or comes into conflict. The present research intends to cast a glimpse of the influences of Roma cultural family aspects and whether or not they influence their decisions about schooling. Investigating Romani cultural family aspects may reveal traits that the schooling system is not aware of. Perhaps, what society considers being an effective education given by school may not answer Romani population needs; hence there is no need for them to attend school. Or schooling enters into conflict with their cultural family background. Education is seen as the key for integration in social life and moreover as UNICEF (2007, p.1) report states “key to breaking the intergenerational cycle of exclusion and poverty”.

1.4 The Roma People and their History in Romania

Hancock (2002) traces the history of Roma population back to its origin. The Romani population originated in Sind and Multan areas, part of the present northern India and Pakistan. That area was ruled by the Rajput's clans. The population left the area at the beginning of tenth century and after successive war campaigns they moved through Armenia and Persia. The Ottoman sultan Seljuk conquered Armenia and Persia, enslaved the population and brought them into the capital of former Byzantine Empire. The territories of former Byzantine Empire were called by that time Rum. Hancock (2002) identifies many similarities between the language spoken by the present population of Rajput area and Romani language and also many common traditions. He concludes that the Romani people are the descendants of Rajput population and their name is given by the name of the region of Ottoman Empire they were brought into. Other sources speak about a particular tribe called Rom who originated in the same area of northern India, migrated to Armenia and Persia and moved into Byzantine Empire territories when sultan Seljuk attacked Armenia (Eliznik Journal 2002). After the fall of Byzantine Empire they started their migration toward east and west Europe. The same sources mention that they arrived to Romanian historic region Moldavia and Wallachia at the beginning of the 14th century. Shortly after arrival they were turned into slaves by the local royal houses. In 1864 the first Romanian king of united provinces Moldavia and Wallachia passed a law releasing Roma population from slavery. The census at that time counted about 600.000 Romani people, (Ethnocultural Diversity Resource Centre 2002)

They are known by different names across Europe. The gypsy name came into English language in relation to their supposed Egyptian origins. In Romanian language they are called "tigani" derived from the Greek word "athinganoi" meaning the untouchable because of the distance they kept to the non-Romani majority groups (Hancock 2002). In U.K. they are known by the name of "travellers" or "gypsy travellers" due to their nomadic character (Derrington and Kendall 2003).

In the years that followed the Second World War, the communist regime in Romania launched a nationalist campaign of homogenisation of populations with the main goal of eliminating any differences between them and indigenous population hence to eliminate the culture of ethnic minorities. Roma people were considered to be “foreign elements” in Romania and their culture –“a culture of underdevelopment and poverty”, Ponce cited in Ethnocultural Diversity Resource Centre (2002). Their nomadic lifestyle was attacked by forcing them to move into newly created villages or neighbourhoods at the outskirts of towns, secondly their traditional professions were forbidden, their tools confiscated and forced to work in farms or factories under the threat of punishment. Over 25 years of forced integration many of Romani communities have lost their traditional professions and their nomadic lifestyle. In return, the communist government at that time offered housing and jobs in farms or factories. They were afforded no right to have their own organisations, newspapers, and to express themselves in their own language unlike other minorities such as Germans or Hungarians.

The end of the communism regime in 1989 represented the beginning of a new time for Roma people in Romania. In 1990 it was created the Democratic Union of Romani People in Romania (UDDR), a political party that has been actively involved in improving the socio-political life of Roma people followed by another political party “Partida Romilor” in 1993. Both parties are represented in Romanian Parliament. Through affirmative actions there are members in each local county council who belong to Romani parties. Further information about the Romani rights and legislative framework will be presented under the next subtitles.

1.5 The Romanian Educational System

The Ministry of Education and Research in Romania organises the educational system in pre-university and university. The pre-university educational system is organised at four levels (cycles) as follows. First, preschool cycle from the age of 2 to 7 that includes: nursery schools, kindergarten, and preparatory schools. The second

is primary cycle from the age of 7 to 11 that includes the first four grades I to IV. Children have one teacher for all subjects and according to the new law passed in 2001 by the same ministry, their achievements are evaluated on a scale of three levels (satisfying, good, very good) instead of marks as it previously was. The third cycle considered to be the secondary level is divided into: lower secondary from the age of 11 to 15 comprised of four more grades V to VIII. Children have subject teachers according to their subjects of study and are evaluated on the basis of marks. At the end of the eighth grade children are to take a national examination called “examen de capacitate” comprised of three subjects, one mandatory which is the language and literature of their native language and two more at their own choice. With the result obtained at “examen de capacitate” they can opt for upper secondary education which is divided into two branches: first, specialised upper secondary is called “liceu” formed of four more years grades IX to XII (e.g. computational science, languages, literature, chemistry, biology, music and arts, tourism, food industry and economics).

After the completion the graduates are to take a national examination called “diploma de bacalaureat” that will entitles them to apply for higher education, and receive a certificate of specialisation in the field of their studies. The “diploma of bacalaureat” examination is comprised of five exams of which three compulsory according to the speciality of upper secondary school and two more at their own choice.

The other branch is called “scoala de arte si meserii” – art and craft school- comprised of two or three years that lead to a certificate of graduation. It does not require any admission criteria such as “examen de capacitate” and does not lead to an “examen de bacalaureat” or further academic career. Nonetheless the graduates of art and craft schools are given the opportunity of attending two more years of secondary education that will lead to an “examen de bacalaureat” hence an academic career at their own will. The fourth cycle of pre-university education is represented by post-secondary education “post-liceal” formed of one or two years designed to specialise people who did not intend to follow higher education for professions that do not require higher education (e.g. nursing, mechanic, high or low-voltage electricians).

“Diploma de bacalaureat” is a prerequisite for admission in post secondary education as well as for higher education. Higher education is organised for a period of three years that lead to a bachelor degree and it may be followed by a two-year master programme. The admission at higher education level is insured by the result obtained at “Diploma de bacalaureat”. There are 12 grades altogether or 13 grades for those who attend art and craft school followed by 2 more years of secondary school. The education is free of charge from the preschool level till university level for all Romanian citizens and mandatory for the first 9 grades. There are also present private forms of higher education.

1.6 The Legislative Framework for Roma Education in Romania

Over the last fifteen years Romania has opened its educational system to ethnic minority groups. Before 1989 the only official language in schools was Romanian and all children over Romanian territory were educated under the same regulations regardless of their ethnic background. The Romanian Constitution (1991) states the universal right to education for all Romanian citizens regardless of their ethnic background. Romania is part of many international agreements and has also passed international laws and policies regarding universal right for education for all, such as: Salamanca Declaration ratified and included at the legislative and policy level in educational system in Romania. The Minister of Education and Research in Romania promoted the law of education in Romani tongue and “equal rights to access to all forms and levels of educations to all Romanian citizens in accordance with their native language” (Ministry of Education and Research 1995, art. 5 (1), p.1). Therefore the Romani children have the opportunity to study in their own language, and thus be taught by Romani teachers. To help promoting this objective The Romanian Ministry of Education and Research released in 2001 the Additional Romani Curriculum and by the end of 2003 there have been reported 15.807 Romani children who have chosen this new curriculum from the first till the thirteenth grade.

The Additional Romani curriculum contains four weekly classes of Romani language for all grades, three weekly classes of Romani history and traditions from the fifth grade above. In 2003 it was established the first primary class with integral teaching in Romani language and there were registered 305 teachers for Romani language and Romani history and traditions. In 1999 it was created a Romani school inspector position at each of the 42 counties school inspectorates (The Ministry of Education and Research 2003).

As affirmative actions the same ministry created five hundred places at vocational school level and upper secondary level for Romani children who graduated the first eight grades. In 2003 there were also created 422 special places in 39 universities for Romani students who intended to become teachers and were subsidised 398 places for Romani Students in CREDIS Open Distance Learning programme within University of Bucharest. There are also affirmative actions taken by governmental agencies in partnership with NGO's and international agencies to promote the rights to education of ethnic minorities and to help improve the educational environment such as: CEDU2000+ which develops curriculum programmes for Romani children in 300 schools; CRCR Cluj Napoca that runs a printing house for books, textbooks and materials in Romani language; Save the Children Organisation with training programmes for Romani teachers. There have been many initiatives to support the teaching of Romani children and many new ones are in the process of being developed, but figures on Roman children in school and their drop-out rate show that the realisation of the goal of increased pupil retention is still pending as we are still waiting for more far-reaching success.

1.7 The Research Problem

The topic of this research is *the influences of family factors on the choice of having a secondary education among the children of the Romani population at eighth grade level* and it has been considered upon the review of the findings released by other researchers that will be largely discussed in further chapters. Derrington and Kendall

(2003), OFSTED (1996) and Surdu (2002) have identified in their works a series of factors that may influence the choice of having a secondary education among the Romani children population such as: teachers' lower expectations, poor quality of schools, negative experiences, racial discrimination, segregation, family expectations and threats, unsuitable curriculum, traditional professions of Roma people as they will be further described. All these factors contribute to the choice for secondary education that Romani children are about to make. Family factors form a particular category because they are deep rooted into an ancestral culture, passed on from generation to generation, not taught by teachers but by parents and family members through living examples and not through lessons. They have an invisible influence that cannot be measured or controlled by any external programme, out of any policy or regulation. They are all a cause of concern for educators, teachers, and policy makers and at the same time a valuable resource in our work. Ignoring them could lead to a complete misunderstanding of Romani people and of course to wrong decisions in the attempt to help them participate further into the educational system. Identifying and understanding them is the first step to accepting the Roma's cultural values and norms. No policy, law or political programme can change them because they are deeply embedded in the Romani cultural.

The other factors: teacher expectations, negative experiences, racial discrimination and segregation, curriculum could be regarded as the aftermaths of society responses towards misunderstood Romani families' cultural norms. They could also be considered a continuation of the anti-Romani climate that was fostered during the homogenisation policy in the post-war years when they were seen as a social problem. If there are historical tensions between the groups, how can they be comfortable to be educated by authorities which, since the Byzantine time have traditionally challenged them, even been against them and against whom they have had to struggle in order to maintain their existence and their identity? On this perspective of self-segregation, as even the etymology of their name reveals, "athinganoi", a complete education is a further threat to their identity no different to what they experienced in the past. Also their choice of being separate is an obstacle

in itself. But who can blame them? It is a vicious cycle: people do not trust them, they feel threatened by society and do not integrate beyond their comfort zone, but because they do not intend to integrate, others feel threatened. Going back to the origins, to the family values and bringing a better understanding upon them will endow us better tools in the process of changing attitudes, correcting the mistakes of the past and creating a better future. There are many policies and programmes at the governmental and NGO's level that strive to change peoples' attitudes and improve Romani children education. All the attempts done, have not taken into account the family cultural aspects of Romani population. There is still a lack of understanding hence acceptance of their cultural values. We tried to change the situation without regarding its origins. The family factors are the hardcore and in the same time the starting point of the changes we are likely to further undergo.

The family factors seen as the patterns that give homogeneity to Romani population could also be considered the way of differentiating themselves from the non-Romani majority group as involuntary minority, described by Ogbu (1991). The next chapter will present the Romani ethnic group as an involuntary minority according to Ogbu's theory (1991), looks into the cultural family aspects that characterise Roma people and the way they have been investigated and described in different previous researches.

2. Roma Population –an Involuntary Minority

2.1 Introduction

The study intends to look into the influences that the cultural-family factors may have on the choice of having a secondary education of Romani children population at the eighth grade. According to the findings released by other researchers (McCluskey and Lloyd 2005, Reynolds et al. 2003, Derrington and Kendall 2003, Jordan 2001) Romani children tend to abandon school after the eighth grade due to a number of factors that will be further presented and analysed. Some of them are considered by the same researchers as cultural-family related such as: early maturation process of Romani children, the need to be economically successful in order to be able to start a family, the fear that prolonged education will alter their ethnic identity with a strong influence of the educational process and the lifestyle of Romani minority. For a clarification of the concept of minority groups the chapter will presents Ogbu's theory (1991) of involuntary minority. It also presents the previous researches on Romani children education and factors that have been identified as significant on deciding their schooling process.

2.2 Roma Population –an Involuntary Minority Group

The minority group is defined by Wirth as “any group of people who because of physical or cultural characteristics, are singled out from the others in the society in which they live for differential or unequal treatment, and who, therefore regard themselves as objects of collective discrimination (Wirth 1945, p.347). The definition offers a large spectrum that covers all possible minority groups such as immigrants, sexual, religious, political minorities. In need for conciseness and to differentiate between minority groups regarding their cultural background, origins and adaptive patterns, Ogbu (1992) spoke about three minority groups.

The first minority group -autonomous minorities considered to be relatively independent possess a distinctive racial, ethnic, religious, cultural identity often recognised by the constitution of the countries they live in. They usually live in specific geographical area which they control it political and administrative.

The second group -immigrant minorities formed of “people who have moved into a host society more or less voluntarily (Ogbu 1978, p.23).

The third group –caste like or involuntary minority define as “people who were brought into U.S.A. or any other society against their will for example through slavery, conquest, colonisation or forced labor” (Ogbu 1992, p.4). Berreman cited in Ogbu (1978, p.23) describes them as a low caste group regarded as “intrinsically polluted, stigmatised and excluded”. The Roma people, who makes the object of this study, could be regarded as an involuntary minority because of their characteristics and history. Before 1990 the Romani ethnic group was regarded by the authorities as an inferior group, considered to be “foreign elements on Romanian territories” and their culture “a culture of poverty and underdevelopment” (Ponce cited in Ethnocultural Diversity Resource Centre 2002), they were denied any cultural expression form and forced into lower social roles and jobs; as a result, they developed a coping mechanism of isolating themselves to the majority population hence enlarging the gap between them and non-Romani population.

They were subjects to racial discrimination in most of their host countries not only in Romania. Given the treatment, they saw the educational system as an instrument of reinforcing their lower social status therefore they rejected schooling (Smith 1997) and this rejection was the consequence of racial discrimination and social prejudice against them. There are strong evidence found by different researchers of ill-treatment of Romani children in schooling system that may lead to their decision of abandoning mainstream education, such as: Surdu (2002) identified in Romania segregated and poor quality of schools for Romani children, Derrington and Kendall (2003) and Jordan (2001) spoke about racism and bullying of gypsy travellers’ children and an inadequate curriculum for them whilst other researchers insisted on

cultural ethnic factors that are determined in their schooling process (Smith 1997, Reynolds et al. 2003, McCluskey and Lloyd 2005). In other countries, unlike Romania, the Romani population has not been under such a harsh political regime therefore they were not under a forced assimilation process but the information presented shows that the educational issues are similar. No matter what the social-political context was, there are strong factors which may influence their schooling process, deeply embedded in their culture. The education of Romani children does not start in a formal schooling setting but in their family, usually extended family which provide them with emotional and physical support; traditional Romani education is a community education while mainstream education is not seen as “either practical, essential, necessary” (Smith 1997, p.2). On this perspective, further investigation into the Romani cultural-family features and their influences on their schooling process becomes important for finding out whether they are determinants factors of choosing to have a secondary education. Ogbu (1992) describes the involuntary minority by: a negative dual frame of reference, secondary cultural system, cultural inversion and oppositional identity, folk theory of getting ahead in life, distrust of state institutions.

Negative dual frame of references

They do not have a homeland status to compare with but with the majority population. The racial discrimination, the lower social status and roles are not compensated by any positive attitudes towards achieving goals. Comparing with the majority group they see themselves as a subordinate and lower group.

Secondary cultural differences

Secondary cultural differences that “arouse after two population came into contact or after members of a given population began to participate in an institution controlled by members of another population, such as schools controlled by the dominant group” (Ogbu 1992, p.7). The second cultural differences appear as the aftermaths of cultural contact between 2 groups of which one dominate the other and are comprised of beliefs, practices, systems of communication and speaking as a response to the

subordinating status. These features generated by the cultural differences of the majority and minority groups entered into contact become the hallmarks for the members of minority group and they are not seen as barriers to overcome as in the case of voluntary minority but as symbols of ethnic identity that must be maintained.

Oppositional Identity

The involuntary minorities develop an oppositional identity as a response to racial discriminative treatment of majority group against them because they consider that majority group rejects them regardless of their social economical status, their abilities, trainings, qualifications and skills.

The oppositional identity is related to their cultural inversion described by Ogbu as formed of different forms of behaviours, events, symbols and meanings that are considered as inappropriate for their culture because they are part of the culture of the majority group. This cultural inversion and oppositional identity can be noted among Romani people. One of the aspects denied by Romani is the educational system which is seen as an instrument used by majority non-Romani population to teach them subordination and make them acquainted with their lower social status (Smith 1997). Therefore schooling is rejected by them. To define themselves against the culture of majority group they denied the schooling process and turned to their own ways of educating children, within their families and communities. They make sure that their children will not be tainted by partaking to the majority population education. Other researchers, talking about the schooling system in U.S.A, found out that the education system does not teach and prepare black students for equal social roles but for lower and subordinated roles (Gibson and Ogbu 1991); this could be also found within Roma people beliefs about education. Moreover Romani people have a strong sense of belonging to their communities and in the same time having very little or not at all social contacts with the majority group. The harshest punishment that can be issued by the community against the individual is banning them from the community (Patrin Web Journal 2002). Mingling with non-Romani people, sharing culture with them is considered unacceptable. Many factors that may

influence Romani people schooling process that will be further presented under the next subtitles could be considered as features of their cultural inversed identity.

Another example is given by peer pressure and parents attitudes towards schooling (Reynolds et al. 2003, Derrington and Kendall 2003). The Romani parents verbally express a positive attitude towards the formal education but they do not put that into practise by encouraging their children to attend school, moreover they fear that the prolonged education will alter their cultural identity. Because the school is seen as a property of majority population Romani children do not see positively their peers who intend to follow secondary education accusing them of breaking away. The same situation was identified in the American colleges among black students group of peers. Due to the peer pressure the ones who intend to continue their education must disguise their intention by joining athletic teams in order to have their peer approval and to avoid further conflicts. The question raised here is if the Romani cultural identity formed as an oppositional identity to the culture of majority group or their cultural features are as old as their history is and entered into public attention focus since the majority groups started to integrate them. Being an oral culture there are no written sources to tell us about their culture at the beginning of their existence and we have just few sources that relate about their culture and traditions. At present time, due to the cultural clash between their culture and majority group culture, they developed an oppositional identity in order to maintain their identity and affirm their presence.

The folk theory of getting ahead in life

The folk theory of getting ahead according to which the involuntary minority considers that it takes more than hard work and education in order to overcome the social barriers between them and majority group.

They speak of education as a good way of getting ahead like the majority population members but consider that they need more than that. They rely on their own group efforts and act as a whole in order to overcome the social barriers. They also involve in some non-academic activities as a way of achieving success such as sports, music.

On this perspective of folk theory of getting ahead, the Romani people rely also on their community as a resource centre. There are rules, laws and strong regulations that govern their community (Hancock 2002). They also have a strong sense of peoplehood as described by Ogbu in his characterisation of involuntary minorities. Due to nomadic character and their lack of interest of partaking in the social life of majority group they do not put up such a collective effort in order to overcome the opportunity barriers. They rather cling to their own sense of peoplehood as proud survivors of all vicissitudes along the history.

The distrust of the state institutions

The distrust they place on the members of majority population and their institutions. One of the majority group institution distrusted by Romani population is education. Most of the researchers have shown in their findings that the Romani people distrust the educational system because: their negative experience of discrimination, the fear of being bullied and ill-treated, even they verbally appreciate the formal education they do not agree with the schooling education because in some cases contravene their cultural traditions; disturb the daily life of their families and communities by keeping their children away from their duties they are supposed to perform within the family or community; the fear that extended education will bring about a change in their children's attitudes towards their cultural values (Derington and Kendall 2003); it is seen as a product of majority group culture and an instrument used against them (Smith 1997).

On becoming a social being the children start the socialisation process within the setting they live, in most of the cases family. To understand the Romani children cultural patterns and their educational needs the study will further present the socialisation process of Romani children and the family or community settings where the process takes place.

2.3 The Romani Children Socialisation Process

Handel (2006, p.xvii) defines the socialisation process as “the process by which the newborn human organism is transformed into a social person, a person capable of interacting with others”, interaction which is further described by the author as “carrying on conversation, forming affectionate ties, participating as a member in kinds of organizations: school classroom, social club, work group, showing loyalty with many unknown others”. The first setting where the socialisation process starts is the family and its first agents are the parents or their surrogates. The author also considers that the social classes and ethnic groups have a significant influence on the child socialisation process. Other author reinforces the importance of cultural setting (Long 2007, p.1) by defining the socialisation process as the learning process of “the attitudes, values and actions appropriate to individuals as members of a particular culture”. The cultural ecological theory speaks of childrearing process as a “culturally organized formulas for in calculating competencies” (Ogbu 1981, p.417) the competencies are the responses developed by a certain population according to their age, gender, and social status to the social needs of the culture they live in. The child rearing process is a “culturally organized system” (Ogbu 1981, p.419) emerged as a response to the environmental needs within the generation of “collective experience” of a particular group of population. The childrearing process is seen by the author as the socialising process.

The authors stress the influences of certain cultural environment that may have on the child socialisation process. The family is seen as the first setting in which the child socialisation starts and the cultural norms and values are the first socialising forces that shape the child. Ogbu (1981) considers that the folk theory of getting ahead is an important element of influencing the childrearing process. The Romani population’s folk theory places no value on schooling process as a way of social advancement therefore they do not rely on school as a socialising agent for their children. Family as the first socialising agent prepares the ground for the next agent –the educational system. For the Romani people this process does not take place due to the negative

value placed on the educational system. What Ogbu (1992) describes within the children of black American population can be considered to the Romani population also, that they may see the schooling process as a way of learning the language and culture of majority population hence the cultural framework of those who mistreat and discriminate them. The Romani children are being socialised within their families and communities according to the oppositional identity developed by their ethnic group throughout many generations that entered into contact with majority group and suffered a subsequently process of discrimination. They are born and socialised into a cultural inversed system of values and perhaps, schooling will do nothing but reinforcing their beliefs and attitudes against the system of majority group by teaching them how to be a member of the majority population. The majority educational system does not and cannot teach them how to be a Romani member in the Romani community neither does school teach them how to cope with the challenges of a Romani lifestyle or how to be successful within their communities, because schools teach how to achieve success among the majority group. The education process within the Romani family has the main function of socialising children as members of a Romani community (Shunear 1992) and a further socialising agent is not needed or wanted. The education system has not been designed so far to teach Romani children according to the cultural values and norms of Romani culture. Moreover, schooling system rejects their culture considering as inappropriate for the majority society. As an example, the upper secondary attendance period extends until the age of 18, period in which its attendees are still depending on their families while within the Romani communities, the male children are supposed to take up adult roles at an early age, 12-14, seeking financial success in order to attract a spouse (Reynolds et al. 2003).

School Education –an Oppositional Socialising Agent

Therefore the main socialising agents are families and communities with their own ethnic cultural values and it will continue to be for a long period of time while for the

children of majority group, the socialising process will be further shared between family and school shortly after their enrolment.

On the perspective of this study and in accordance with Ogbu's theory (Gibson and Ogbu 1991), the school education could be regarded as an oppositional socialising agent for Romani children reinforcing their beliefs and attitudes towards the majority culture. Romani parents enrol their children to school because it is a compulsory requirement not because they want their children to become members of majority society. The school teaching regards and instructs children according to the majority cultural standards. It will not teach Romani children how to become members of their Roma community. In this situation school teaching will be seen as opposite to what they want from it. School education will be considered the hallmark of the majority population and then, Romani children need to differentiate clearly to it as a sign of differentiating their cultural identity to the majority culture. They may develop opposite behaviours, believes to the ones taught by the school. They may even build their own code of conduct in the opposition to the one applied in schools. The school will provide examples of how to become member of the majority community and negative examples of what it means to be "outside" the majority. The Romani children are likely to reject the first examples and rather adopt the second ones as hallmarks of their identity –as being "outsiders" of the majority. Therefore, the school involuntarily helps Romani children develop an inversed cultural identity by defining themselves in opposition to the majority group education. School plays the role of a negative socialising agent by asking and teaching Romani children compliance with the majority group norms and standards. In this way the children have been provided with examples to which they must take an opposite position in order to affirm their identity. As long as the school does not teach in accordance with the Romani culture, school will be an oppositional agent of socialisation for the Romani children.

The researchers (Derrington and Kendall 2003, Jordan 2001) mentioned in their studies that the Romani parents verbally consider that school education is a good way of getting ahead but they do not transpose their thoughts into practice. Looking at the

majority group and how the education is functioning for them they appreciate it, but looking at their own community, ethnic group they see no point in its pursuance.

Therefore, family environment and its influences on Romani children become a very important starting point in investigating their choice for attending secondary education, on this perspective. Because the socialisation starts within the family characterised by inversed cultural norms and values, the family influences have a decisive role on Romani children choice for further education.

2.4 Factors that Influence Romani Children Choice of Having a Secondary Education

This subtitle will present the factors that may influence Romani children choice of attending school as they were identified in previous researches:

The differences between traditional Romani education and school education

Smith (1997) stresses the difference between the two educational systems. The Romani education has an oral character and it is taught in informal settings such as daily life situations without any schedule or plan while the school education is based on written information transmitted in formal settings such as classrooms according to a standard schedule or programme following a clear routine and having at some degree a disciplined character. The school education teaches children to follow rules and regulations to be the citizens and workers of the future majority group society. Romani children find it difficult to adapt to an indoor classroom, to follow a scheduled timetable, the school discipline and routine. The content of school teaching is based on abstract concepts and information while the Romani teaching is focused on practical life aspects. Grosso-Nicolin and Osella cited in Smith (1997) showed through their research that Romani children are most successful when it comes to activities related to the camp-life and they get uneasy and lose school interest when asked to describe abstract concepts. The authors suggest that the real school for

Romani children is the “camp-life” where they are taught lessons of how to live. The school teaching is also based on the knowledge of non-Romani group and regards nothing about Romani culture, language, history and tradition. Children are being taught about these within their families or communities.

Teachers' expectations

Teacher expectations towards Romani children are lower comparing to the children of non-Romani population children according Derrington and Kendall (2003). In their interviews conducted with Romani parents in U.K. they found out that teachers' expectations can be a hindering factor to the educational process of Romani children. Smith (1997) found out that teachers expect that children will sit quietly in the classroom, participate during the lessons, and do the homework at home unaware of the facts that characterise Romani lifestyle. In her investigations, Smith identified that Romani parents do not encourage or help their children with their homework, children may not have an own room and a quiet time home and most of the cases they are required to tend different chores back home. Once the Romani children fail to meet school expectations, their teachers will lower the standards for them and also their expectations towards their academic performance.

Surdu (2002) identified in his research a low level of commitments among teachers towards Romani children in Romania because they underestimate their potentials. As long as Romani children do not act as any other regular school attendants they are labelled as lower school performers and therefore their teachers' expectations towards them are lower. Teachers consider that Romani pupils have no intention for further education and they do not involve themselves at a high level in teaching Romani children as they do with the non-Romani pupils. The teachers' lower expectations, built on their own beliefs, assumptions or lack of knowledge of Romani culture and lifestyle will also lower Romani parents' confidence in their children's abilities of dealing with the non-Romani educational system.

Poor schools quality.

Romanian educational system is characterised by a lower number of qualified teachers in primary and secondary schools where the Romani children are majority. “There is an obvious correlation between the percentage of Romani pupils in a school and the ratio of unqualified teachers” (Surdu 2002, p.14) which is a reliable indicator of the quality of educational process. In Romanian schools with a majority Romani children the number of unqualified teachers is three times higher than the overall educational system. The same situation is found in kindergarten and secondary schools. The fact leads to the conclusion that educational institutions with majority Romani population are regarded as “second hand” schools (Surdu 2002, p.1). There is also a lack of funding and resources from the local authorities for the schools where Romani children are majority. Due to this situation qualified teachers avoid seeking employment in these schools. In schools with unqualified personnel, lack of facilities and teaching materials Romani children do not feel welcome. They also perceive the reality as not being friendly to them and judge it as an act of racial discrimination they receive from the educational system. Choosing to attend the upper secondary education could mean to them to be the subjects of the same treatment and as a consequence, Romani children may develop a rejection of schooling education.

Negative experiences

Derrington and Kendall (2003) speak about parents’ or other relatives’ negative experience with school system generated by racial discrimination attitudes, the fear of bullying, and teachers’ negative attitudes towards their children. As the family is the first socialising agent, the children will soon learn from their parents that schools are not a good place for them. Even if the parents of travellers’ children show a positive attitude towards the school system the social stereotypes of majority population may hinder their initial intentions and could lead to a negative response.

In Romania, in order to avoid a negative experience with poor schools quality, Romani parents prefer to enrol their children in schools with a non-Romani

population considering that the quality of educational process is higher. In their opinions these schools with better facilities, qualified personnel and financial resources, provide: a higher quality of education, their children tend to have better school results because the higher standards that characterise those schools (Surdu 2002). Parents fear that their children will be isolated and find themselves among the majority population of mixed up schools. The Romanian researcher identified that children themselves have a more negative opinion about being in mixed-up population schools due to their fear of being isolated or worse being beaten-up. And the fears worsen if they are in schools with a non-Romani majority population.

Racial discrimination.

Derrington and Kendall (2003) found in their research that 80% of the gypsy children investigated have suffered bullying and been discriminated. In return, they developed verbal and physical retaliating behaviours. The retaliating behaviours enter into conflict to schools discipline norms. Bullying generated by racial discrimination is one of the factors that determine Romani parents to transfer their children through different schools. The British researchers found out in their case studies that many travellers' children have been transferred to different schools after they had experienced racial bullying during the reception and primary school. Travellers' children and their parents retain the fear of racial bullying and show further concerns for their school participation. The same discriminating attitude was found among Romanian children's population in mixed-up schools. That led to the next situation of segregating schools.

Segregation

Identified in Romania by Surdu (2002) and described as the situation in which Romani parents would rather enrol their children in schools with majority Romani population due to the fear of discriminating behaviours their children could be subjects to. These segregated schools appeared close to the Romani communities as a response to the majority rejections, although there are no barriers in enrolling Romani

children in schools with non-Romani majority population. Ivanov considers the segregation as the outcome of a demographic process and as a result of “withdrawal of non-Roma students from schools where the percentage of Romani students is high” (Ivan 2006, p.1). The segregation process began with the communist regime policy of settling down of Romani population. In order to assimilate Roma people they were forcedly settled in newly created villages and neighbourhood at the outskirts of towns. There were also created schools and other social facilities within the villages and neighbourhoods. In order to cope with the social stereotypes that lead to a segregating attitude, Romani children developed mechanism like hiding, masking, denying their own cultural identity (Derrington and Kendall 2003). When Romani children have been transferred to new schools they do not declare their ethnic identity due to the fear of racial discrimination. If they are called by the pejorative name of “gypsy” they strongly denied any tie with their ethnic background. Denying the fact of being “gypsy”, to belong to the Romani minority draws their parents’ disapproval therefore their parents dislike the schools because schools are the ones that make their children deny their ethnic identity. In this way, schools through its attitude pose a threat to the Romani children. Jordan (2001) found out that travellers’ parents do not consider school as being a threat to their children but the other children’s attitudes towards their own children and they usually tend to associate the other children with the non-traveller majority population. Therefore the threat of school is given by the racial discrimination treatment shown by the members of majority population.

The Cultural Family Influences

The culture of Roma people encourages their children to be independent beginning with an early age. This is a preparatory process for social and economical responsibilities they are about to take when entering the adolescence (Smith 1997). At the age of 11 Romani children are expected to take up roles according to their gender, roles that will define their future adulthood live. These expectations imply that Romani children will leave school at the age of 14 and involve themselves in the

adult life. Many researchers (Derrington and Kendall 2003, Reynolds et al.2003, Smith 1997) describe travellers as family-oriented people with strong rules and customs regarding their children. Children are being brought up to involve and become a support of their families earlier than the non-Romani children. They become involved in daily tasks even required to produce an income for their families and so, they are groomed and expected to mature faster. School attending is a hindering of this process according to their views and, in turn, this is a hindering to the school attending. There is no clear data in Romania about this phenomenon but it is believed to be very wide-spread among Romani population. Many of the Romani children are directly involved in jobs, helping their parents, looking after the younger siblings. The male Romani children are taught and trained by their fathers in the traditional profession of their community. At the age of fifteen they are expected to become skilled workers. That is a very important feature that makes them ready to start their own families. They seek economical success at an early age in order to be able to start a family. School does not bring such an economical success at an early age but keeps its students until the age of 18 or further more in order to gain access to better jobs that would fortunately bring success. In these conditions Romani children show no interest in school education as long as schools hinder their economical and social success within their communities. For being successful among their communities' members and gaining their appreciation they follow their own rules of social advancement. Community education, more precise "camp-life" teaching is the education they praise in order to achieve their social and economical goals.

Learning a profession and acquiring particular skills of a profession will make them able to generate an income, so prepared to support their own family when the time comes. Romani girls are groomed for the family life that awaits them. The schooling system is not prepared to teach them the skills, abilities, attitudes and behaviours that their parents do. Family expectations towards them enter into conflict with schooling system. As the OFSTED (1996) report stated, there is a break-up between children and their families, and schooling system.

Romani people have specific customs regarding courtship, marriage and gender relationships (Reynolds et al. 2003, Smith 1997). Romani children are not allowed to develop any sort of relationships with the opposite gender before marriage. They are educated and prepared for the coming family life, accordingly to their gender within their own family. The customs regarding wedding imply that the families are in most of the cases responsible for choosing the spouse. The usual marriage age for girls is usually around fourteen years old nowadays. The age was around 9 years old but the limit was pushed up because of the non-Romani pressures. There is still a bride price maintained in most of their communities paid by the bridegroom's family to the bride's family to compensate for the loss of their daughter. (Patrin Web Journal 2002) and this is one of the most significant reason that Romani male children need to be economical and social successful. The Romani female children are also prepared for the future responsibilities implied by the marriage. The girls look after their younger siblings and household. They have a stricter moral code of conduct than the boys; the opposite gender relationships are strictly prohibited. There is no concrete data about Romani wedding customs in Romania due to the privacy of such events and lack of willingness disclosure of the information. There is also of lawful issue involved in these customs. According to Romanian and international laws, the legal age of consent for marriage is sixteen years old and the bridal price contravenes the actual governmental laws. Given the presented lawful conditions Romani people in Romania are not willing to make disclosures about their customs. If the age of marriage is around fourteen, attending further education –secondary school- is out of question for the parents of bride-to be or bridegroom-to-be children. These are the reasons that their maturation process, preparing for adult life accordingly to their genders start at such an early age. At the age of eleven, as the researchers found it, Romani children's childhood is over and their training and preparation for adulthood starts. By the age of fourteen they have to have acquired the necessary skills, abilities, behaviours that enable them to cope with the family life, to be able to support their families, provide an income, raise and educate their children in their own traditional style. Extended schooling may be seen as a barrier in this life process. If the Romani parents have already agreed over the marriage of their children, attending secondary

education is set aside. And unavoidable, school with its teaching becomes a threat to their children and directly to their cultural environment.

Romani parents do not encourage their children to enter into relationships with non-Romani children population. They fear that their children will be affected by the cultural patterns of majority population although they want their children to learn about the majority culture as a way co-existing (Shunear 1992) School teaches its attendees about the right of free-will choice, promotes an independent thinking hence an independent lifestyle, puts to test traditional values and questions them, teaches how to argue and sustain independent thoughts and more than that denies the traditional customs of Romani people. Romani parents realise that their authority is questioned and argued over by the school teaching, their children do no longer follow the traditional and cultural values promoted by the community they belong to.

However they regard schooling as a threat to the history they emerged from and therefore we witness a retaliating response by denying school teaching and values, going against teachers and authorities of school system, even taking firm actions. And what worsens the situation is that they pass on these attitudes further to their children.

The Curriculum

Romani education identifies with the socialisation process and it is regarded as an “education for life” (Shunear 1992, p.4) that intends to endow the children with necessary skills in order to enable them for further social statuses and roles. In Romania, the school curriculum has not been designed to answer the Romani children’s educational needs (Surdu 2002). On this perspective, school is not viewed by Romani parents as a useful tool in the educational process of their children because the school does not teach their children valuable things in accordance to their cultural norms. Liegeois (1987) stated that “success at school” does not bring “economic success” because school does not provide any qualification for gypsies’ vocational practices” (Liegeois 1987, p.7) and there is no correlation between “school

success” and “social success” because “schooling, however advanced it may be, does not improve the status of the individual, in his social group, whose social values are foreign to that criterion” (Liegeois1987, p.7). The author concluded with the remark that for the gypsies, being educated appeared as “a handicap, a loss of know-how (i.e. how to bargain) and as a loss of integration within the group (living together and identifying)”. The conclusion would obviously come as a no need for majority educational system. The curriculum does not take into account what they need or what they consider valuable in order to attain a successful life in their own points of view not as the majority non-Romani population sees it.

For the last decade the Romanian Government has introduced the “additional Romani curriculum” in order to answer the educational needs of Romani children that contains Romani language, Romani history and traditions lessons. It has also been created a programme for training Romani teachers. But a new issue may arise, because the Romani teachers will be going and teaching in schools with majority Romani pupils and in those schools we find a tendency of withdrawal of non-Romany pupils. They will also go to the so-created Romani schools near their communities with a majority Romani population. On this study perspective, this tendency may worsen the segregation (already present) between Romani and non-Romani pupils by creating segregation at the level of school personnel; Romani teachers for Romani children and Romanian teachers for Romanian children.

The Romani Traditional Profession and Income

The Romani family can be regarded as an economic unit that act as a whole in which every member plays an important role (Shunear 1992). Due to their nomadic character they adapted to a range of professions that allows carrying on their lifestyle. They show high adaptability and take pride in their entrepreneurial skills (Liegeois 1987).

In Romania, there is no official data about their traditional professions but it is known from different sources that their communities are divided by the professions they

have. From the beginning of the history they are considered to be: metal workers, animal training, musicians and entertainers, fortune tellers (Patrin Web Journal 2002). Other sources mention more occupations they took up along the history line: hawker, pedlar, basket, mat, beehive, brush maker, chair and sieve buttoner, tinker, tin man, razor grinder, knife grinder, dealer, general dealer, marine store dealer, wardrobe dealer, peg maker, umbrella mender, chimney sweep, horse dealer (Romani Routes Journal 2007). In Romania, in an unofficial way they are called according to their traditional occupations: “lautari”- the musicians; “caldarari”- the blacksmiths; aurari-argintari”- the jewelers; “ursari”- the animal trainers; “samsari”- the horse raisers. These appellative names are even used among themselves as a distinctive hallmark of their community identity. Many of these occupations have lost their importance during the time or they were banned by the previous regimes and Romani people faced a new challenge: to adapt to new market demands in order to survive. One of the most occupations taken up is in construction field. There can be also seen Romani caravans along the Romanian roads, peddling and selling their items. In Romania, a much appreciated occupation among Romani is musician. They are called “lautari” and they consider themselves having a superior status among the other Romani guilds. They live with non-Romanian population and are well-considered by them. Beissinger (2001) investigated and described the differences between “lautari” who speak Romanian language and other categories of Romani population in her book. There are many secondary vocational educational schools with musical profile but Romani children can be hardly met in them; there are also other vocational secondary schools (building, mechanical, carpentry) that address Romani traditional occupations but the same situation can be found, the number of Romani children is very low (Surdu 2002).

School fails to provide a proper training and education in regard with their traditional professions. Many of them can generate a good income through this profession that will make them break free to the educational system. Their children start their training in the family profession at a very early age, around eleven years old. This is the same age that has been identified by the British researchers as the beginning of

their education for adult life (Derrington and Kendall 2003). When they turn fourteen, fifteen years- the age of beginning of secondary education in Romania- they are supposed to be highly skilled workers in those professions. In this way secondary school education, vocational or theoretical, with its teaching has become obsolete to them. There is no meaning and no major point practical and theoretical in choosing to follow secondary education. This is one of the major arguments brought up when they talk about the reasons of abandoning schooling system. Their professional skills are enough for the jobs they are able to do and school neither improves them nor teaches them any skills.

The present study considers the traditional profession as a relevant aspect to the Romani children choice for secondary education because it is a part of their cultural heritage. As long as the family can generate an income and their children become involved in this activity, they may not regard the school education of a way of getting ahead (Ogbu 1981) that could be applied for them. The job market is created by the non-Romani population and designated for them while the Romani people have their own kind of job market and job opportunities. Schooling may be regarded by the Romani children the way of accessing the job market of majority population while their family education and professional training given by their parents or community help them be successful on their own market and society. The professions they learn in family help them achieve their goals: economic success at an early age in order to be recognised as an adult in their community while school education is seen as a delaying factor in their lives.

3. The Methodology

3.1 Introduction

The study is a survey conducted on Romani children population of the grade 8th of primary schools who are about to take the national examination called “examen de capacitate” in order to gain access to upper secondary schools. The study interest is focused on “the clash between their lifestyle and the educational process” (Reynolds et al. 2003, p.409) generated by the influences of family factors that characterize their oppositional identity and the outcomes they may have on their choice of having secondary education.

This chapter will introduce the element of the research study such as: research hypothesis and design, the methods, the instrument and building the instrument, instruction guide, population and sampling, study area, ethical consideration, validity and reliability issues, pilot study and limitations.

3.2 The Research Question

The research question of this study is: what are the influences of family factors on the choice of having a secondary education among the children of the Romani population at eighth grade? The question intends to look into the quantitative aspects of what it has been considered to be cultural family factors on Romani children’s population that will be further described.

3.3 The Research Hypothesis- Directional Hypothesis

After having analysed the findings of previous researchers the study proposes as directional hypothesis:

To what extent are the cultural family factors influences significant for the choice of having a secondary education among the Romani children population?

Traditional profession and income, the age of starting a family and lifestyle and education seen as a threat to their cultural identity have been previously described and analysed as possible factor that may hinder Romani children intention of continuing their education (Derrington and Kendall 2003, Reynolds et al. 2003, Jordan 2001, Smith 1997). The research intends to find out whether these factors have any influences and to which degree they may influence Romani children decision of continuing with upper secondary education in a particular Romanian county where the research will be conducted.

The results are expected to show that Romani cultural family factors will have a negative impact on Romani children decision to attend upper secondary education in the same way they have been revealed by Derrington and Kendell (2003): secondary education is viewed as a threat by the travelers' parents, fearing that extended schooling may have negative influences on their children ethnic identity. At school, the Romani child being "immersed in an alien world" (Shunear 1992, p.4) may internalise, models, behaviours and attitudes opposite to the family teachings that leads to losing their ethnic identity. Besides that, the "alien world" which is school does not teach Romani "camp-life" abilities and skills needed in order to cope with Romani lifestyle (Smith 1997) which will lead them to the conclusion that school education is useless.

The research intends to look into any possible differences between Romani girls and boys in regard with their choice of having secondary education and whether or not the cultural family factors affect them differently. The results are expected to show that there are significant differences between boys and girls regarding the influences of cultural family factors and their choice for having secondary education, The boys will be involved in working process and learning a profession and the girls will be groomed for the family life that is about to start. According to their tradition, they start their professional training around the age of eleven and also the preparation for

becoming able to support financially their future family. The same researchers (Derrington and Kendall 2003) found that travelers' girls are likely to take over domestic family responsibilities as part of their preparatory process for the future family life.

In Romania, it has been identified a high rate of poverty among Romani population (Surdu 2002, Zamfir 2003) with hindering effect to the educational process for Romani children. For Romani families, sending children to school is not only a matter of lack of financial resources that can be met by local authorities subsidising programmes (Zamfir 2003), but a loss of a working person who can bring an income in the household. A child in school means one less working member of family therefore less income. Therefore, the income may have a significant influence on their choice of having a secondary education.

3.4 The Research Design

The study, based solely on a questionnaire investigation is conducted through a survey research, considered by Gall et al. (2007, p.230) being a type of research design when it “relies primarily on questionnaires or interviews for data collection”. The present research investigates the relationship and degree of influence between choice for secondary education and cultural family factors, therefore it can be regarded as a correlational design defined as “the study in which the purpose is to discover relationships between variables through the use of correlational statistics” (Gall et al. 2007, p.332). The same authors consider the causal-comparative design and correlational design as very close related in which if the research identifies a positive correlation between A and B it is likely to infer that any increase in A will result hence “cause” (Gall et al. 2007, p.335) a change in B. In this research case, A could stand for the influences of cultural family factors while B for the choice of having a secondary education.

Regarding the study as a causal comparative design the dependent variable has been considered to be the Romani children's choice of having a secondary education and

the independent variables –the questionnaires scales: traditional profession and income; starting a family and lifestyle; secondary education viewed as a threat; parents' aspirations regarding their children's schooling. In case of dependent variable the study could neither infer that the children have already taken a clear decision of continuing or dropping out school, nor could it claim that there are just two distinctive categories represented by YES/NO (as dichotomy classes suitable to a causal-comparative analyses) but it is seen as a process in which Romani children may have different degrees of consideration towards choosing to have secondary education or not. This is the reason that the questions that form the dependant variable are considered in an ordinal scale with four answering options in which the degree of their consideration may vary according or under the pressure of the influences of cultural family factors. In this case, both correlational and causal-comparative designs that take into account the relationships and degrees of relationships are considered to be suitable to the present research. However there are some limitations of the correlational design described by Gall et al. (2007) such as: the conclusions drawn upon the statistical analysis from the correlational design can describe the cause-effect relationships of the variables but cannot be taken for granted because the variables can be determined by extraneous factors that have not been considered or due to an "artefacts" Gall et al. 2007, p.336). The artefacts, in this case, may be given the other factors that influence Romani children choice of having secondary education such as: teachers lower expectations, racial discriminations and poor quality of schools.

3.5 The Data Collection Methods

To investigate the relationship between the influences of family factors and the Romani children choice of having a secondary education, the study involves the use of survey as a method of data collection, defined as "a method of data collection using questionnaires or interviews to collect data from a sample that has been selected to represent a population to which the findings of the data analysis can be

generalized” (Gall et al. 2007, p.23). The intention of this study is to obtain a general overview that could be generalised at the level of the county school population. To do so, the instrument has been built on the findings of the previous researchers and intends to find out whether the population investigated may be described by the same characteristics and the sample is designed to be representative for the Romani county school population. The present study is limited to identifying whether the family factors, as they were found out through other researches conducted on Roma people in different countries, are present at the level of the informants’ population and to which degree they could decide the choice of attending secondary school. It does not go into depth to explore and find new characteristics, hence family factors, but just to test what it has already been found. On this perspective, the survey was considered as a suitable method for the study. On the other hand, the survey gives access to a large number of informants which will increase the confidence in the representativeness of the sample.

3.5.1 The Instrument

For the instrument of data collection, the present research considers the questionnaire defined as “printed forms that ask the same questions of all individuals in the sample and for which respondents record their answers in verbal form” (Gall et al. 2007, p. 228). It has been chosen because it allowed the transposition, into standardised questions, of the cultural family factors with hindering influences to the school participation process, identified in other researches, in order to investigate their presence.

The questionnaire gives access to a large number of informants and it is a less intrusive method of data collection comparing to the interview in respect to the age of the informants. The using the questionnaire avoids the raise of suspicions in informants by selecting them out of the group. The questionnaire will be applied to all children in the class regardless of their ethnic status. This will insure that the informants will be equally treated. Due to the sensitiveness of some areas, such as:

asking about the age of marriage, income and other typical traditional customs that might contravene actual laws (e.g. as described the age of marriage is around fourteen among the Romani population whilst the legal age of consenting for marriage is sixteen) the questionnaire avoids straight questions.

The questionnaire has been also considered due to some ethic aspects. The use of questionnaire will insure anonymity to the participants hence no ethnic differentiation will be made between Romani and non-Romani children. Selecting them for an interview and allocating time, space will imply singling them out of the group. Due to the large number of informants and time limitation the group-administration method for questionnaire has been chosen. In order to prevent the contamination described by Oppenheim (1992) through: copying, talking and asking each other questions, mutual influence in answering, the presence of the researcher and the main teacher in charge with the class during the application will be insured.

3.5.2 Building the Questionnaire

Analysing the information given by the previous researches, the questionnaire has been built on four scales (traditional profession and income, starting a family and lifestyle, threats to cultural identity and parents' aspiration), each scale describing aspects of particular cultural family influences.

Traditional profession among Romani families and income investigated through the following questions: *9, 10, 11, 12, 13* and *15*. The questions of this scale will look into the existence of any traditional profession and the income provided by.

Traditional occupations may have a great impact on Romany children choice for secondary education as the researchers considered (Reynolds et al. 2003, Derrington and Kendall 2003). If the profession yields a satisfactory income to the informants' families they are more likely to take up this profession instead of continuing with secondary school. Romani children will see the benefits of the profession within their own families and according to the situation described, they start their training at an early age. It could also be considered as a family pressure upon them in following the

traditional profession which can be regarded as a way of preserving their identity. The profession, abilities and skills associated with it, are part of their cultural heritage and reasons to be proud of (Shunear 1992). The questions regarding income will be asked in a non-direct form due to the delicacy of such situation. Being involved in working contracts and developing some entrepreneurial initiatives may not imply registering with the tax office.

Customs regarding starting a family and lifestyle with the questions: 22, 24, 25, 26, 27 and 32 (see appendix 4). It aims to identify the influences of Romani customs in regards with starting a family and children's daily activities. The following aspects have been considered as they were discussed by researchers (Reynolds et al. 2003, Smith 1997): the age of starting a family and its implication from the educational point of view; taking up daily tasks according to their gender as part of preparatory process for the future family life; involving in private relationships with the opposite gender before marriage.

Secondary education viewed as a threat to their own cultural and ethnic identity analysed by the questions: 18, 21, 23, 28, 30 and 31 (Derrington and Kendall 2003). Three aspects have been considered during the operationalisation of this scale: school teaching that may enter into conflict with the family teaching (Reynolds et al. 2003); the threat to their own identity –fearing that through schooling they will be subjects to the Romanianisation process forced on them during the previous regime in Romania; schooling may alter the family patterns- a threat to the family structure, the relationships among the generations and members within families (Shunear 1992).

Parents' aspirations towards their children regarding education with the questions: 14, 19 and 20. This factor has been considered on the perspective of this research and it intends to find out whether Romani parents view schooling as a way of getting ahead in life according to Ogbu's theory. Romani parents wish that their children will have the education of non-Romani people in order to facilitate the cohabitation between them but on the other hand they fear that this education will alter their lifestyle (Shunear 1992). Parents' aspiration intends to measure whether the Romani parents

place any value on the school education in order to access and reach a social status, of getting ahead as Ogbu stated, or just to get to know the majority culture.

The choice of having secondary education measured by questions: 16, 17 and 29, has been built on their intention and their parents stated intentions of having secondary school and it is regarded as the dependant variable.

Because of the lack of information about their ethnic origin and no official records about that (the schooling system makes no difference between Romani children and other children enrolled) question number 7 has been considered as a differentiator of the informants' ethnic status. In order to avoid a straight question and the tendency of clearly separating between Romani and non-Romani children the questions is built on a nominal scale with three options (Romanian, Romani, Both) and leaves the opportunity of choosing both Romanian as citizenship and Romani as ethnic identity. Considering these aspects the questionnaire will be applied to both Romani and non-Romani children population in order to prevent a segregating situation between Romani and non-Romani children.

3.5.3 Questionnaire scaling

The present questionnaire contains overall thirty-two questions. Eight out of the total number of questions regard background information and are not part of any scale. For the scales questions, the Likert scale has been regarded as suitable because of the easiness and little time consuming of answering them in respect with the informants' age. There are some disadvantages of this questions described by Oppenheim as "forcing the respondents to choose between given alternatives and lack of spontaneity and flexibility" (Oppenheim1992, p.114) The scale is in four steps ranging from "not at all" to "very much". The values attributed range between 1 and four (not at all=1, little=2, much=3, very much=4). The overall range of the scales questions could be 96 (24X4), the highest value to 24 (24X1) the lowest value. The scales have been built on the same measuring values; the lowest scores identify the absence of any influence whilst the highest scores identify the presence of the influences. In order to

prevent the aggregation of the answers in the middle point the scaling procedure has eliminated the middle value which represents the undecided answer. The first question regarding the age is on interval scale and the next first seven are designed in nominal scales investigating the background information that characterise the informants population taken into account: gender, parents' education, majority or non-majority Romani population in classes.

3.5.4 The Instruction Guide

The instruction guide will provide a short introduction of the questionnaire:” This study is conducted in a scientific purpose as part of master theses that will be presented in a foreign university and none of the information will be disclosed to any Romanian party. Please read carefully the following questions and give the appropriate answer to each by ticking the box in front of them. Thank you very much”.

The instruction guide will insure the informants that the information they are about to disclose will not be used for any Romanian study and no disclosure will be made to any Romanian officials. The information will serve solely an academic purpose in a different country. Assuring the informants about the confidentiality of the results will serve a double purpose: firstly securing the ethical aspect of confidentiality and secondly, increasing the informants' response rate to the questions by reducing their mistrust. Taking further into account the ethical considerations, the relationship between Romani children and schooling system and the lack of trust they may harbour for educational system, the research intends to create a secure and friendly environment for field data collection procedure.

3.5.5 Population and Sampling

The research has been conducted throughout the county Dambovită, located in southern area of Romania and formed of four small towns and 361 villages. There are

21 secondary educational institutions and 344 primary schools and kindergarten kindergartens. (General Educational Office Dambovită 2006).

The population is comprised of Romani children of age 14-15 in the grade eight of primary schools of educational system who are about to take the national examination that comes after graduating primary education. In some cases the age can be higher due to the repetition of some study years or late enrolment in the educational system. The first reason that the study will address Romani children is the intention to find out how children perceive the family influences, to look into family customs and traditions, the family demands and requirements as they are seen through the eyes of the children. The second reason is given by accessibility. It is easier to gain access to a large number of children because they can be found in schools. The parents of Romany children would be suspicious if they are summoned by the school and more suspicious if they receive home visits. That could lead to hindering their willingness of participation in the research. The research considers that children are more willing to participate in research because they have not developed yet strong defending mechanisms against the schooling system as it could be in case of their parents. Children are located in schools in Dambovită County, Romania. The investigation will be conducted throughout schools with Romani population children according to the further sampling criteria.

There is no exact estimation of the real number of Romani children in the schools mentioned above because the school system does not register their ethnic identity; moreover, Romani parents do not declare their children ethnic identity. According to the Educational Law mentioned (see chapter 1) they are all considered children of Romanian citizens and treated as such by the schools. The data about children ethnic identity was obtained from the Romani school inspector in charge of school programmes for Romani children in General Education Office Dambovită. This office, created in all counties educational departments, has data about Romani children who have registered for state benefits as support for attending school. The same office has data about the estimated number of Romani children in the county

obtained with the help of non-governmental organisations' programmes run throughout the county. This data does not constitute an official source but it has been used in order to guide the sampling procedure. The office provided a number of 21 schools of which 5 in urban area and 19 in rural area that may have Romani children as students. In order to insure a ratio rural/urban, the study proceeded with a stratified random sampling at the school level that intends to create an adequate representation of different subgroups in the sample (Gall et al. 2007). On this respect the sampling procedure has taken all 5 schools found in the main town of the county called Targoviste with a population of about 100.000 inhabitants. A number of 16 village schools have been provided by the office, and a number of 8 schools have been chosen to be part of the sample by a simple random sampling procedure that gave an equal and independent chance for each of the group members to be selected (Gall et al. 2007). Within the chosen sample the questionnaire has been applied to all children at all 8th grade classes where the Romani children were identified either by the Romani inspector at the General Education Office Dambovită or local sources. The data analysis will take into account the children self identification ethnic origin through the question 7 from questionnaire and not the previous information gathered through unofficial sources. The study will consider only those who state their ethnic background. Romani children can choose their willing participation and can freely state their ethnic background.

However there are some limitations of the sampling procedure the results.

Firstly the study acknowledges the lack of information about their ethnic origins. The schools have no official documents that state their ethnicity because they are all treated as Romanian citizens. Therefore an unknown number of Romani children left out by the sampling procedure may affect the research result and compromise the generalisation intention. There is also an issue of schools with majority Romanian populations where Romani children may be present and which were intentionally left out by the research due to an extensive volume of data.

Secondly the study relies on the children's free-will statement of their ethnic origin which may not be accurate. As the researchers found there is a tendency of hiding, masking or denying ethnic identity among Romani population due to the fear of racial discrimination and bullying (Derrington and Kendall 2003). This tendency could be found in a higher degree in schools where Romani children are minority. By creating a significant minority group in mixed-up population schools or schools with majority Romani population they have the confidence of belonging to their own ethnic group and even take pride in affirming their ethnic identity (Surdu 2002). This is another reason that made the research involve schools with mixed-up and majority Romani population and leave intentionally out the others.

Thirdly, one school in urban area and 2 schools in rural area have not agreed with the research and denied the access to their children. Even though there are no concrete data about the number of Romani children present in those schools this constitutes a serious threat to the generalisation intention because the sample drawn cannot be regarded as valid.

Lastly, there has been identified an unbalanced number of Romani and non-Romani children at the class level (e.g. classes with 20 non-Romani children and 4 Romani and classes with over 20 Romani children and just few non-Romani). The sampling could not provide adequate strata with rural/urban, Romani children from classes with majority Romani/classes with majority non-Romani due to the natural distribution of population encountered. The class ethnic distribution may have an influence on Romani children's viewpoints about their own family influences that is yet to be investigated and may affect the final results. As the statistics will further show there is an unbalanced number of Romani children from city/village area (36 from city and 141 from villages) due to the lack of access to Romani children in city schools which will threaten the representativeness of the sample.

3.6 Ethical Considerations

In order to insure the ethical aspects of the research, it has been asked the permission from the local authorities, in this case from the General Educational Office Dambovita, in the form of letter of accreditation that will confer access to the schools in the whole county area. The instruction guide contains information about: the purpose of the study, the statement that any information disclosed in the questionnaire will not be shared with any other local party and it will be solely used in an academic research programme that takes place in a foreign university, a statement that the participation is voluntary and the willingness of participating, the freedom of withdrawal and abstaining to answer any question, the way of processing data, the name of the researcher (De Vaus 1996).

Another area of ethical considerations regards the sensitive areas such as asking questions about the age of starting a family, income. The age of starting a family is around fourteen that contravenes the law and they may have income from unregistered-taxed sources. In this case, the research expects an unwilling cooperation and the answers may not be very honest. To prevent this, the study has chosen not to ask straight questions in regard with these matters to insure the privacy and confidentiality of information. The questions are designed in a subtle way just to offer hints related to the issues considered.

As an ethical aspect the free-will participation will be insured by a letter that will state that and the participants will be kindly asked to sign. The anonymity of each questionnaire will be insured and reinforced by stating in the letter of consent. The participants will be explained the risks and benefits of research; benefits are represented by the attempt of gaining a better understanding of the participants cultural and family aspects in order to adapt the educational system to provide a more efficient instruction and the risks will be ruled out by insuring the anonymity participations and the statement of non-disclosure of any information to any Romanian official parties.

Other ethical aspect that must be considered is the issue regarding the ethnic identity and the lack of official documents that state that. The present research intends to bring no harm to the informants' dignity and their social status. To avoid creating an embarrassing situation and escalating the negative stereotype question 7 has been used as an identifier of their ethnic origin in which the choice for 'both' can be associated with a Romani origin.

The research intends to apply the questionnaire to both Romani and non-Romani children found in classes. This aspect has been considered in order to prevent a segregating attitude between Romani and non-Romani children and shun the raise of their suspicions. A non-separation between Romani and non-Romani children is an ethical aspect considered by the present research insuring that no harm will be brought to the dignity of the participants. By providing an anonymous participation, the research intends to insure the reliability of the participants' answers.

3.7 The Study Validity

"A valid measure is one which measures what it is intended to measure; it is not the measure that is valid or invalid but the use to which the measure is put" (De Vaus 1996, p.55). The validity issues raised in this case are not related to the accuracy of measurement of family factors but the suitability of measuring family factors as influencing the choice of having a secondary education. Regarding the factors identified by Derrington and Kendall (2003) in U.K. and the aspects presented by Surdu (2002) in Romania, the research considered only the influences brought up by family factors upon the dependant variable because of the limited extent of this research. There may be many other influences from different factors (such as teachers expectations, negative experiences, racial discrimination (Derrington and Kendall 2003) and poverty factor (Surdu 2002) to which extents should not be ruled out or overlooked whilst considering their choice among Romani children population. The presentation of family factors as they were identified by the researchers and the process of breaking them down into smaller units in order to provide clear and

explicit aspects (e.g. customs regarding starting a family and lifestyle is operationalised into age of starting a family, preparatory process for future family life, private relationships) intended to strengthen the construct validity, upon which the questions have been built. The threat to validity is represented by the quality of operationalisation process and the extent to which the process may describe the dimensions investigated.

The construct validity may be put to question in this research by the approach itself: a single dependent variable (choice of having secondary education) measured in a relatively limited way by a limited questionnaire applied one time to a particular group.

There may be other influences from different factors that can decide the choice of having a secondary education among Romani children population that have not been considered in this research and therefore can affect the content validity defined as “the extent to which the indicators measure the different aspects of the concept” (De Vaus 1996, p. 56). The accuracy of measuring the second factor, starting a family and lifestyle, by the three indicators considered (age of starting a family, preparatory process for future family life, private relationships) could be questioned due to the lack of other respects that could picture the family lifestyle such as: extended family relationships, social status of family that could differ from a family to another, labour division and decision making process within the family. The indicators put forward have been previously identified in different researches as the most important causes of the phenomenon (Derrington and Kendall 2003) and the questionnaire of this research is built on them. The same reasoning is brought up for each single family factor described above. The study can neither state to what degree of accuracy the parents intentions for their children to follow secondary education measures their aspirations towards their children in order to secure the content validity, nor whether parents aspirations give a relevant information in appreciating their children choice for secondary education in order to secure the construct validity, but it can only

reinforce that these indicators have been considered important to the Romani population by different researchers.

In order to meet the intentions of generalisation of the findings to the county Romany children population, one aspect taken into account is external validity that has been treated by population sampling. Population sampling hence external validity has encountered couple of threats posed by the difficulty in distinguish between Romani and non-Romany population, lack of possibility of having distinctive strata (schools with majority Romani and non-Romani population and schools with mixed population), the unknown population left out of the sample and the population missed by the sample.

3.8 The Study Reliability

A reliable measurement is the one “in which we obtain the same result in repeated occasions” (De Vaus 1996, p. 55). In order to increase the reliability, in accordance to De Vaus (1996) description of reliability, the present research has considered: question wording, words and questions as simple as possible regarding the age of the respondents; the use of Likert scale that allows the respondent to choose between a wide range of options. The Likert scale used has four answering options in order to prevent a pattern of answering in the neutral value, the use of multiple item indicators. Each the four factors have a number of six questions allocated for a better description of each factor and to reinforce the authenticity of answers, the reliability will be statistically tested through α coefficient. The questionnaire translation has been checked by a second party in order to insure the reliability.

3.9 The Data Treatment

The research intended to answer the question what are the influences of family factors on Romani children choice of having secondary education. The questionnaire has been built on four factors that will be further treated as independent variables

(traditional profession and income, family lifestyle, schooling as a threat to the ethnic identity and parents' aspiration) and Romani children choice for having secondary education, defined by three questions (see appendix 4) will be considered the dependent variable.

The answers to the questions have been allocated values from 1 to 4 (1-not at all, 2-little, 3-much, 4-very much) on an ordinal scale. The scales of each variable that are about to be computed by the summation of the questions answers will be treated as an interval scales.

The analysis starts with the construction of each variable scale which contains: calculation the correlation between the questions that make up the scales, calculating the reliability of the scales, computing the scale and counting for missing values and furthermore, correcting them. It continued with the recoding of each of the new scales into 3 groups in order to analyse the highest and lowest group frequency and test whether there are significant differences between them in regard with the choice for secondary education. The recoding split each scale into 3 equal groups according to the distribution of their frequencies. To proceed with testing the hypothesis and respond to the demands of the research designs considered by this study, elements of both correlational and causal-comparative designs will be involved in analysing the variables. The correlational research design will involve the calculation of bivariate correlations, Pearson r in order to identify whether there are any of relationships between the questionnaire scales (Gall et al. 2007). As a causal-comparative research design the research uses t- test for independent means to identify the differences between Romani children boys and girls regarding their choice for secondary education and other group differences that will be further identified such as low and high scores for each scale in regard with the dependant variable. The use of t-test was considered because the dependant variable is on interval scale and normally distributed (Gall et al. 2007) compared between dichotomised variables (boys-girls, or other different created groups: low-high scores). And to find out how much the

cultural family factors influence the choice for secondary education the research will calculate the regression coefficient between dependent and independent variables.

The data analysis will present in details the process of constructing the scales because the questionnaire has been entirely built by the researcher on this research purpose. To test whether the questions measured the same concept –unidimensionality of the scale (De Vaus 2002) the study involved the calculation of Cronbach's Alpha reliability coefficient. Each question has been tested in order to secure that the answer shows the same pattern of responses on other items (De Vaus 2002). The item total correlation was calculated to differentiate between questions that would make up the scales and questions that would be dropped. The use of Cronbach's Alpha reliability coefficient was considered suitable because the scales have been constructed by summing up questions answers and treating the missing value.

3.10 The Pilot Study

To test the question wording the questionnaire has been piloted on a number of 30 children (25 Romani and 5 Romanian) of one of sampled schools. The results revealed that the informants encountered difficulties in understanding 3 questions: Q6 (In my class more than half of the pupils are Romanian); Q10 (The secondary school I am most likely to attend is located within my reach); Q28 (My parents fear that I will become like the Romanians if I continue with secondary education). During the data analysis procedures questions 6 and 10 have been left out due to the difficulties in processing them that will be further shown.

4. The Data Analysis and the Interpretations of the Results

4.1 Introduction

The research aim is to identify whether there are any influences of the family factors and to what extent they can be considered as predictors on the Romani children choice of having secondary education.

This chapter presents the statistics data analysis process which is realised by using SPSS software package and the interpretations of the results. It will start with the descriptive statistics of data following by analysing the questionnaire scales, testing the hypothesis, factor analysis, testing the reliability of the factors, analysing the relationships between factors and dependant variable and at last the interpretation of the results.

4.2 The Demographics of the Population

The research involved a number of 289 children of which 180 Romani children that made up the informants group of this research. The background variables regards age, gender, family status (natural family or foster family), place of living (city or village), number of family members and parents education identified by the questions 2, 3, 4, 5, 6, 7 and 8 (see appendix 3). The informants' age varies between 13 and 16 years 61,5% of them at the age of 14, as it can be seen in the table 1:

Table 1. Informants's Age

Age	Number of children	Percentage
13 years	29	16,2
14 years	110	61,5
15 years	35	19,6
16 years	5	2,8

Total	179	100,0
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An early age of 13 (29 informants) is given by an early school enrolment, the average school enrolment in Romania is at the age of 7 but there are case of an early enrolment for children who are about to turn 7 years old and cases of an late enrolment of children who have not yet turned 8 years old. Over the age of 8, the start of school may be postponed and explained due to some medical conditions. There have been 40 Romani children over the age of 15 which shows that Romani parents enrol their children to school at a late age or the Romani children are likely to repeat the school grades. In the Romanian educational system, beginning with the fourth grade, when a child has not met the school requirements for the grade, they are about to repeat that grade (e.g. if the child is in the 5th grade and has failed to meet the passing requirement for the 5th grade, that child will study again in the 5th grade for the next year).

The data shows that 94.4% of Romani children investigated live in their own families and the sample was comprised of 20.3% city inhabitants Romani children and 79.7% in the rural area. The research could not provide equal strata of informants in both rural and urban area due to the lack of access in urban schools and the lack of information about the ethnic origin of the informants.

Table 2. Place of Living

Location of living	Frequenc y	Percentage
city	36	20,3
village	141	79,7
Total	177	100,0

There is a difference between Romani parents education, 40.2% of the fathers have attended secondary education comparing to just 25.3% of the mothers. Due to the early marriage, located around the age of 14 (Derrington and Kendall 2003) the women had to leave school and tend their own families while men had to obtain a

qualification in order to be integrated on the labour market during the forced integration and assimilation policy led by the communist regime in Romania. To comply with the former regulations Romani males, at that time, had to attend upper secondary education in a high percentage than the women. The study does not possess concrete data about this phenomenon but it is supposed that the law at that time was not so prescriptive with Romani women. The study has not asked any question regarding Romani illiteracy because the literacy rate is not ascertained by their school attendance. They may have attended school but still being illiterate. The Romanian Government Report (2001) estimates a functional illiteracy rate of 30% among the Romani population over the age of 45. The same phenomenon has been reported by the Jordan (2001) that the Romani children tend to leave school being illiterate.

Table 3. Parents' education

Education	Father		Mother	
	Frequency	Percentage	Frequency	Percentage
Primary 1-4	44	25,3	74	41,6
General 5-8	60	34,5	58	32,6
Secondary 9-12(13)	70	40,2	45	25,3
Higher	0	0	1	0,6
Total	180	100	180	100

The study involved a number of 82 boys (46.6%) and 98 girls (54.4%).

4.3 The Questionnaires Scales

To operate with the questionnaire factors the study has constructed the scales of each of them by summing up the questions.

4.3.1 The Romani Children's Choice of Having a Secondary Education- Dependent Variable

The Romani children choice of having a secondary education refers to their intention of continuing with the secondary education (9-12 grades or art and craft schools). It has been made up of three questions (see appendix 4) through which it measured three aspects of the issue of continuing school: their own intention, their parents' intention and whether they find secondary education useful to learning a profession. The low values indicate the intention of dropping-out of school while the high values indicate the intention of attending secondary education. The choice of having a secondary education is regarded as the dependant variable during the statistical procedures.

The correlations figures between the questions of the dependant scale registered positive values (see appendix 5) and they are significant at $p=0.01$ level which means that they verbally express a positive intention towards continuing with secondary education as well as their parents. The frequencies distribution of the responses to the questions of dependant variable showed that 81.3% of the children are considering much and very much learning a profession in the secondary schools, 73.3% of them intend much and very much to attend secondary education and 70% of the parents want much and very much their children to attend secondary education. The figures showed positive intentions towards secondary education.

Table 4. The Choice of Having a Secondary Education Scale Questions Percentages

Question	Not at all (%)	Little (%)	Much (%)	Very much (%)
Q16-I want to attend 2 nd school	10.6	16.1	19.4	53.9
Q17-My family wants me to attend 2 nd school	15.3	14.7	20.3	49.7
Q29- I want to learn a profession at 2 nd school	9.6	9.0	25.4	55.9

The reliability of the scale showed a $\alpha=.855$ which means a high reliability indicator for the 3 questions. The variable minimum value, which represents the absence of intentions towards secondary education, could be 3 and the maximum value, which represent a high intention level, is 12 (3 questions graded on Likert scale from 1 to 4).

The scale frequencies (see appendix 5) show that 36.7% of the children registered the highest value at this variable which means that their choice of having secondary education is very strong. To see the difference between lowest and highest value of dependant variable, the scale has been recoded into 3 groups according to their frequencies: the first group of lowest (children whose scores were between 3 and 6), second group the scores (scores between 7 and 9) and the third with scores between 10 and 12, that can be seen in the following table:

Table 5. The Frequencies of The Choice of Having a Secondary Education Scale Recoded into 3 Groups

Group	Frequenc y	Percent
1- Children with low scores	29	16,1
2-Children with average scores	46	25,6
3-Children with high scores	105	58,3
Total	180	100,0

The results show that 58.3% of the Romani children are very willing to attend secondary schools as well as their families who want them to attend school 81.3% of the children want much and very much to learn a profession during the secondary school and just a small percent of them (16.1%) expressed a lack of interest in continuing their education. Other researches found that Romani parents express their wish for their children to attend school (Jordan 2001) but on the other hand they prevent their child to do so. It seems that there is a breaking point between their expressed intentions and the practical actions because the statistics show that in Romania, 80% of the children who drop out of school after the primary cycle are Romani (Ethnocultural Diversity Resource Centre 2002).

4.3.2 Traditional Professions and Income of Roma People

The scale contains six questions divided into two categories: the first three questions in regard with their income and the opportunity to support the school participation and the last three questions in regard with traditional profession. Although the education is free in Romania and for poor families additional school expenses are subsidised through state benefits, income could still be an issue to the school attendance. By sending their children to school the Romani families will be shortened of working members who can generate profits. Helsinki Watch (1991) identified in its report that Romani children abandon school at an early age in order to find work due to their family's poverty. On the other hand, the questions aimed to identify whether the Romani children are interested in following their family's traditional occupation if the occupation generates a satisfactory income from their point of view. If the children see that their family make a good living out of it (question 13) they may be tempted to follow the profession (question 15) rather than school.

At the first look, the questions frequencies show that the Romani children consider that 51.7% of their families can afford much and very much to send them to school (question 11), 41.8% of their families do not follow any traditional profession at all (question 12) and 46% of the children consider much and very much that they could make a good living by following the traditional profession of their families.

Table 6. The Traditional Profession and Income Scale Questions Percentages

Questions	Percentage			
	Not at all	Little	Much	Very much
Q9-Income for daily needs	9.6	40.7	45.2	4.5
Q11-School expenses affordability	11.8	36.5	44.4	7.3
Q12-Family traditional profession	41.8	28.8	23.7	5.6
Q13-Family income from occupations	36.0	32.0	25.1	6.9
Q15- Child's opinion about the income	24.1	29.9	36.8	9.2

There is a discrepancy between how the children appreciate their families' general income and the income generated through different traditional profession. 49.9% of the children consider that their families' income is enough to meet their daily needs (question 9) while 68% do not see that the income produced through the traditional profession is satisfactory (question 13) which leads to the conclusion that Romani parents may have been employed on regular basis. The Roma population in Romania was subject to a forced assimilation process during the former regime in which they were denied the right to practice their traditional profession and employed in farms or factories. The situation has perpetuated, and nowadays, they may be employed and support their families with that income. The study did not have a question regarding their parents' employment status.

To find out the relationships between the questions, the study calculated bivariate correlations, Pearson r coefficient. The positive values of the correlations between the five questions (see appendix 6) of the scale show that they measure the same concept and allow the construction of the scale variable. The minimum value of the scale is 5 which mean that Romani children do not see any future benefits by practicing their traditional family occupation and maximum score is 20 which show a strong adherence to a traditional occupation.

The reliability coefficient shows a $\alpha = .687$ for the six questions investigated, lower than acceptable value of 0.7 (De Vaus 2002). Question 10 has a value less than 0.3, therefore it has been eliminated and the new $\alpha = .737$, closer to the value of 1, indicates a far better reliability (De Vaus 2002). The informants also encountered difficulties in understanding question 10 during the pilot test and then, the decision was to be eliminated from the analysis. The frequencies are analysed by recoding the scale into 3 groups according to the same procedure as previous: the first group of children with scores between 5 and 10, the second with scores between 11 and 14 and the last group from 15 to 20 as shown in the table below:

Table 7. The Frequencies of the Traditional Profession and Income Scale Recoded into 3 Groups

Group	Frequency	Percent
1- Children with low scores	80	44,9
2- Children with average scores	65	36,5
3-Children with high scores	33	18,5
Total	178	100,0

On the research perspective, the first group, that represent 44.9% of the Romani children investigated, could be called the “non-traditionalist” group. They do not find their families’ income enough to meet their daily needs or school expenses; neither do they think of following the traditional profession of their parents in case there is one. Their professional interests are not oriented towards their families or communities occupations and perhaps, their parents do not practice any traditional profession or make a satisfactory income out of it. The third groups that represent 18.5% out of total number of Romani children could be called the “traditionalist” group and unlike the first one they do think to follow the professional tradition of their parents or community and their daily needs and school expenses may be met by their families’ income. The study does not have enough data about their parents’ employment status or whether they make the income solely through a traditional profession or other sources, therefore no concrete conclusion can be drawn about their decision to drop-out of school and follow a traditional occupation.

There is a significant difference between “non-traditional” and traditional group regarding the choice for secondary education (dependent variable) which indicates that the “non-traditional group” children are more willing to attend secondary school than the “traditional” group ($t=4.632$, $p=.000$). The lack of traditional profession will determine children to orientate towards secondary education as a source of obtaining a qualification while the Romani children who have a traditional occupation within their families or communities show little interest in secondary education. In their case, families and communities are their own “art and craft schools”. Therefore the

existence of a traditional profession could be a hindering factor for the choice of having secondary education among the Romani children.

To see whether there is any relationship between family income and the practice of a traditional occupation the study has constructed a new scale out of the questions close related to the traditional profession (12, 13 and 15) with scores between 3 and 12.

The data provided by correlating the new scale with question 9 ($r=.368$, $p=.000$) showed that the higher the family income is the more the children intend to follow the traditional profession but still does not allow to draw a definite conclusion about the influence of traditional profession on children choice for further education. There is no concrete data about the family income sources, parents may well be employed and make an income out of it. It only states that the presence of income will make children consider a traditional profession while the absence will take them away from any traditional profession. Some traditional Romani occupation such as: jeweller, musician, entertainer are still on demand on the market and the Roma population are renowned for their skills (Beissinger 2001). For them, learning a profession and obtaining a diploma at the secondary school level is obsolete. By the time children are about to make their choice for secondary schools they are already professionals in those fields, taught and trained within their families or communities. Other professions such as horse rearing, blacksmith, chimney cleaner lost their importance or they were destroyed by the former regimes politics and Romani people face the challenge of adapting to the new labour market.

4.3.3 Starting a Family and Lifestyle

The scale contains six questions referring to the age of starting a family (24 and 32), inter-gender relationships (25) and daily task children may be involved in (26 and 27). Questions have been graded on Likert scale apart from question 32 which is on nominal scale (see appendix 3) and it will not be counted for construction the scale. The scale intended to investigate elements of Romani children lifestyle and whether or not they enter into conflict with their choice for secondary education.

The correlations between the questions show that question 25 has a negative value which could nullify the values of the rest during the scale constructing process, therefore it has been eliminated (see appendix 7)

The questions frequencies shows that 68.9% out of the Romani children's parents do not want their children to start a family at all (question 24), 42.4% of the children do not look after their siblings, 61.6% of the informants are much and very much involved in daily chores and 46.9% of the parents have nothing against their children's relationships with opposite gender.

Table 8. The Starting a Family and Lifestyle Scale Questions Percentages

Questions	Not at all (%)	Little(%)	Much(%)	Very much(%)
Q22-I follow my parents	17.0	34.1	34.1	14.8
Q24-Building a family	68.9	14.1	8.5	8.5
Q25- Inter-gender relationships	46.9	29.9	14.1	9.0
Q26-Daily chores	10.7	27.7	30.5	31.1
Q27-Looking after siblings	42.4	18.1	21.5	18.1

There may be an issue with what the research considered being the Romani family lifestyle which may not be adequate measured by the questions: questions 22 has a ambiguous meaning and two questions (24 and 25) refer to their parents viewpoints which may be misinterpreted by the children. The issue is expressed by the Cronbach's Alpha coefficient. The registered value of $\alpha=.466$ is lower than 0.7 and the reliability of two questions (22 and 24) registered values under the acceptable value of item-to-scale 0.3 (De Vaus 2002) which means that the scale may not provide the same data for a new application. Moreover the questions 22 and 24 do not measure the same concept as the rest of the scale. To construct the scale, question 24 has been dropped in order to improve the reliability and the Cronbach's Alpha coefficient was improved, $\alpha=.504$ but still under the acceptable level of 0.7. On this study respect and for the sake of further analysis the scale has been constructed using

questions 22, 26, 27. The low reliability coefficient of this scale which may question the reliability of final conclusions could be explained by the questions structure: they had an ambiguous character and may have not measured exactly what they intended to, they did not strictly aim at the children's intentions, and they looked into three different aspects of family life (age of starting a family, inter-gender relationships and daily tasks) by the use of one or two questions for each aspect.

The starting a family and lifestyle scale can take a minimum value of 3 and maximum value of 12. To analyse the frequencies the scale has been recoded into three groups on the same score criteria: first group with the lowest answers from 3 to 6, second group with the answers from 7 to 9 and the third group with the highest answers from 10 to 12; and presented in the table below:

Table 9. The Frequencies for Starting a Family and Lifestyle scale recoded into 3 groups

Group	Frequency	Percent
1-Children with low scores	67	37,6
2- Children with average scores	79	44,4
3-Children with high scores	32	18,0
Total	178	100,0

The data shows that 37.6% of the children do not follow at all a traditional Romani lifestyle and 44.4% are little under the influence of any traditional lifestyle. Most of them adopt a non-traditional approach to their family lifestyle. The Romani children are much and very much involved in daily activities (61.6%) which may not be exclusively regarded as a cultural aspect of the Romani lifestyle. The research does not have data about the non-Romani children population at the same age and their involvement in daily tasks in order to make a comparison. Besides that, 78.3% of the informants come from the village area and due to the specific, the Romani children may be working in the fields with their parents. That could be a hindering factor to continuing their education but it could not be considered as specific to Romani culture. The poverty among Roma population (Surdu 2002) could stop them from attending school and work with their parents.

Moreover, the study has not found any significant difference between the first group of Romani children, who do not follow a traditional lifestyle and the third group very much influenced by the Romani lifestyle, in regard with their choice for secondary education.

To find out whether there is any difference between the two groups the t-test for independent samples has been calculated because there are two distinctive groups with different means on the same scale reported to a dependant variable. The values obtained ($t=-.305$, $p=.761$) show no significant difference between the Romani children who are much and very much involved in the daily tasks and traditional aspects of the lifestyle and the Romani children little or not at all involved, in regard with their choice for secondary education. The Romani children's choice for secondary education is not decided by a Romani cultural lifestyle as it has been measured by this scale.

Because the scale has a low reliability coefficient and many questions that initially formed the scale had to be eliminated, no definite conclusion could be drawn upon these results.

The study could consider that what it has been investigated to be the Romani lifestyle does not influence Romani children choice for having secondary education. Furthermore, the Romani children involvement in daily tasks, which it has been considered by other researchers as a hindering factor to the school attendance (Derrington and Kendall 2003, Shunear 1992), could be considered as a necessity for Roma population due to the poverty they live in or it could be as well regarded as a typical element of village lifestyle. This supposition has been made by the research and cannot be confirmed due to the lack of data about non-Roma population lifestyle but considered upon the findings revealed.

4.3.4 Threats to Cultural Identity

The scale investigates whether the Romani parents and their children see education as a threat to their cultural identity. It is formed of six questions that looked into the clash between school education and family education children receive (question 21, 23, 30 and 31) and whether the parents fear a change in their children approach to their culture if attending school (questions 18 and 28).

Question 30 has been dropped from the construction of the scale due to the negative correlation value registered which means that it may measure a different concept than the other questions (see appendix 8).

The Cronbach's Alpha reliability registered a value of $\alpha=.642$ for the five questions taken into account which is little below the acceptable value of 0.7 but the scale could be regarded as reliable. Although the question 21 has an item-to-scale coefficient below the acceptable value of 0.3 the study has considered keeping the question in the analysing process in order to provide a wider range of questions for this scale.

The frequencies of each question show that 50.6% of the parents do not consider at all that school education will take their children away from their family traditional life, 39.7% of the Romani children consider that tradition is no more appreciated than school education in their families and they place a higher value on the school education than on the traditional education.

Table 10. The Threats to Cultural Identity Scale Questions Percentages

Question	Not at all(%)	Little(%)	Much(%)	Very much(%)
Q18-2 nd education seen as a threat	50.6	31.5	10.7	7.3
Q21-Tradition appreciated more than school	39.7	29.1	25.1	6.1
Q23-School education different than family education	31.3	31.8	23.5	13.4
Q28-The fear of "becoming" Romanian	32.6	21.9	20.8	24.7
Q31-School changes customs	26.0	16.4	24.9	32.8

If the results of the previous scale, starting a family and the lifestyle are to be considered, perhaps there is no much left of a particular Romani traditional lifestyle, or their traditional lifestyle had to adapt to the social requirement or survived to a forced assimilation process and school can no longer operate a radical change at their traditional level. In order to continue their tradition Roma population internalised the necessity of the school education and learnt to coexist with it. Or perhaps the answer comes from other researchers findings to which, Roma population admit the necessity of education as a way of getting to know the majority culture in order to co-exist with it. (Reynolds et al. 2003). 63.1% of the children consider that what they learn in school is not at all or little different to what their parents teach them (question 23), 54.5% of the parents do not consider at all or consider little that their children may become like non-Romani people if they attend secondary education (question 28). And 57.7% of Romani parents consider much and very much that the education changes the customs (question 31).

The figures show that Roma population no longer regard their tradition as the only way of educating their children. It seems that they agree with school education, even more they accept it and want their children to have it. School education does not enter into conflict with their teaching and there are no major differences between Romani parents' education and school education. But this conclusion is not to be taken for granted. There are still 46.9% of the children who see a big and very big difference between what they learn home and what they learn at school. In regard with the last question, many Romani parents consider that school education changes customs. The fact that they admit the change produced by the education and still agree with it shows their willing cooperation to this change; perhaps the education has already changed their customs and now they can only follow the trend of this change.

The scale has been constructed by summing up the questions answers and treated the missing value. The lowest value is 5 and the highest value could be 20. To analyse the frequencies, the variable has been recoded into three equal groups using the

answers frequency criteria: first group from 5 to 10, second group from 11 to 15 and the third group from 16 to 20 that can be seen in the table below:

Table 11. The Frequencies for Threats to Cultural Identity Scale Recoded into 3 Groups

Group	Frequency	Percent
1-Children with low scores	87	48,6
2-Children with average scores	73	40,8
3-Children with high scores	19	10,6
Total	179	100,0

The first group, with low scores at this scale, represents 48.6% of the total number of the informants, places a higher value on education than on tradition, their parents do not show any fear in regard with the change the education brings about. As in case of the first scale, traditional profession and income, the first group could be regarded as a non-traditionalist group. These children are willing to attend school. In the same manner the second group can be regarded. The third group of the children which represent just 10.6% of the total number of the informants could be regarded as a traditionalist one. Their parents cling to the Romani tradition and its customs. What the children learn in school is different to the education they receive home and the tradition is more appreciated by their parents. The study cannot state that the first group has lost their ethnic cultural identity. They may have found different means of adapting their culture and traditions to the non-Romani society requirements for education and they no longer see school as a threat to their ethnic identity while the third group feels threatened by the school education.

The means comparison between the first and third group by running a t-test for independent samples shows that there is no significant difference between the groups in regard with their choice for secondary education ($t=-.602$, $p=.549$).

The choice for secondary education is not influenced by the way they see the school education, threatening or not. Although the Romani parents consider education as a threat, their children still seem to be willing to make their choice for secondary

education. They are aware that through education they can obtain a qualification and access to the labour market. From this perspective, the parents of the third group may be willing to face the threat and support their children to attend secondary education.

There may be other variables not taken into account by this research, which decide whether the education is threatening to their cultural identity in an indirect way such as: racial discriminations and negative experiences with the schooling system of their parents. If the Romani people had been racial discriminated, called by the disparaging name of “gypsies” they felt that school threatened them by striking into their ethnic identity, hence their lifestyle and tradition. An U.K. research found out that even though the Romani people wish to attend school, they do not because they feel threatened by the school participants. School is not a threat to them by itself but through the others who attend it (Lloyd and McCluskey 2007).

4.3.5 Parents’ Aspirations

The parents’ aspiration scale has been included to investigate whether the Romani parents see education as a way of getting ahead in life as described in Ogbu’s theory. The scale has been dropped from the data analysis because of some inconsistencies between its questions (also confirmed by the negative correlations between the questions) and very low Cronbach’s Alpha coefficient, $\alpha=.114$.

Firstly it does not have a solid theoretical ground, no researchers spoke about Romani parents aspirations therefore there is no theoretical validity for this scale. Secondly, it has been dropped due to ambiguous character of its questions and the fact that its questions have nothing to do with aspirations but with different aspects (e.g. question 20 could be regarded as a question from threats to cultural identity variable; question 14 as to traditional profession and income). Lastly because the parents’ aspiration may not be considered as having an ethnic cultural background. Nonetheless it is worth mentioning the frequencies for the three questions because they could have been easily regarded as part of the other scales: 52% of the children do not consider at all that their parents want them to follow a traditional profession of their

community (question 14 could have been included in traditional profession and income variable), 63.1% of the Romani parents consider very much that secondary education is useful in life and 78.2% of the parents appreciate education much and very much.

Table 12. The Percentages for Parents' Aspiration Questions

Questions	Not al all (%)	Little(%)	Much(%)	Very much(%)
Q14-Family wants me to follow the profession	52.0	11.0	22.5	14.5
Q19-2 nd education is useful in life	9.5	9.5	17.9	63.1
Q20-school education is appreciated by my family	5.0	16.8	35.2	43.0

The figures show a very high interest in school education among Romani parents. They do not want their children to follow a traditional profession that may exist in their families or communities but school. That could be the consequence of the demise of their traditional professions due to the harsh political rules over the last fifty years or due to the socio-economical changes. Other researcher found that Occupational Travellers children in Scotland tend to be more and more settled near the schools so they can attend secondary schools. Moreover, some of them fully participate in the educational process, taking higher education in order to access job positions on the labour market while they still keep a strong tie with their communities or extended families. Jordan identified that their need for secondary education is justified by the diminishing importance of their traditional occupations (Jordan 2001). On this research perspective, it emerges the conclusion that the settled Roma population investigated by this questionnaire is in the process of undergoing a change in regard with their views about educational process.

4.4 The relationships between the Choice of the Romani Children of Having a Secondary Education and Questionnaire Scales

Testing the hypothesis, to find out to which extent the family factors influence Romani children's choice of having secondary education, means to look into the relationships between the dependant and independent variables (see appendix 4) constructed and analysed above. The analysis between dependent and independent variables (the relationships between the choice for secondary education and family factors) has been conducted at two levels: first, the correlation level between the variables in order to find out whether there are any relationships between them (as part of the correlational research design), and second, the regression level to find out how much of the Romani children's choice for secondary education could be explained by the influences of the family factors (as part of causal-comparative research design) as they were defined and investigated by the questionnaire. Both correlation and regression methods provide "different but complementary information" (De Vaus 2002, p.286), for the present research, the correlations identify the relationships that may exist between Romani children choice of having secondary education and family factors, and regression analysis looks into the degree of the family factors influences on their choice.

The data (see appendix 9) shows a significant negative correlation ($r=-.214$, $p=.004$) between traditional profession scale and the choice of having secondary education which means the higher the score for traditional profession the lower the score for the choice of having secondary education; the more the traditional profession and income is present, the less interested in choosing to have secondary education they are. The traditional profession and income, as it was investigated by the questionnaire may have a hindering effect on Romani children choice of having secondary education. Within the scale there have been described two groups: a non-traditional group (44.9% of the Romani children) who are willing to choose school education and they are not interested in a traditional profession, and a traditional group (18.5%) who would rather choose a traditional profession that school education. Romani children

who appreciate their traditional profession start the training at an early age. They can make an income out of it, gaining their economic success at an early age comparing to children who attend school. In this case, upper secondary education is seen as an obstacle in the way of their success.

On the perspective of this study, the choice for a traditional occupation is no longer an element of Romani ethnic culture. Romani children do not follow a traditional occupation because it is a sign of their ethnic identity; otherwise the “non-traditional” group which is highly represented (44.9%) would follow that profession just in the interest of keeping their cultural identity, even though it brings no profit. The profession is followed by those who come from families with a good income, who consider that they can make a good income out of the traditional profession. The data showed a significant positive correlation between their choices for a traditional profession and family income ($r=.368$, $p=.000$). The Romani children choose to practice a traditional profession because it brings an immediate economical success rather than as a sign of their cultural identity.

There are no other significant relationships between threats to cultural identity and lifestyle, and the choice of having secondary education; hence the Romani children choice of having secondary education may not be influenced by the Romani family lifestyle and the threats to their cultural identity. Even though they have a different lifestyle or see education as a threat to their culture, the choice of attending secondary education may not be affected.

To find out to which degree the family variables influence the Romani children choice of having secondary education, it has been calculated the regression coefficient between the choice of having a secondary education and the questionnaire scales; $R^2=.054$. The figures show that 5% out the variation of dependant variable could be explained by the influences of the independent variables. Just 5% of the Romani choice of having secondary education is influenced by what the questionnaire considered to be family factors: traditional profession and income, starting a family and lifestyle and threat to cultural identity. Among the three scales,

the most influential one is traditional profession and income ($t=-3.069$, $p=.002$). The negative value indicates that the more the Romani children adhere to a traditional profession the less interested they are in educational process regardless of their reason for the traditional profession: ethnic cultural or just pure economical.

Table 13. Regression Coefficients(a) for the Questionnaire Scales

Scales	Standardized Coefficients	t	Sig.
	Beta		
Profession and income	-,234	-3,069	,002
Starting a Family and Lifestyle	-,037	-,480	,632
Threats to Cultural Identity	,079	,988	,325

a Dependent Variable: The choice of having secondary education

The questionnaire scales could very little influence children's choice of having secondary education. The regression coefficient ($R^2=.054$) reinforced the results of the scales analysis which showed that there are no significant differences between the children who adopt a traditional way and those who are non-traditional in regard with the family lifestyle and threats to the cultural identity when it comes to making their choice of continuing with secondary education. The only significant difference was registered between children who intend to follow a traditional profession and the ones who do not. These findings are strengthened by the regression coefficient of the dependent variable which shows that traditional profession and income has the most significant negative influence on children choice.

On the research perspective, education does not pose a threat to their cultural identity; moreover education is desired by the Romani parents. They acknowledge that school may change customs and tradition but they no longer fear this change. That could be the consequences of the assimilation process took place in Romania for almost 50 years. The study has not taken into account the nomad Roma population which may still exist and it has not looked into the cultural family factors of the Roma people who still lead a camp life wandering around with their caravans. Nonetheless they are

very few left and hard to be found. The study has been conducted on the settled Roma people in villages and towns. And they have been settled for more than one generation. Because they could no longer practice their traditional occupations and had no freedom of expressing their cultural identity, Roma people had to adapt to the new conditions. They had been forced to become part of the non-Romani society.

On the other hand the study has shown a low reliability for starting a family and lifestyle, many questions had to be removed due to the low reliability item to scale or because they did not measure the concept they intended to, other scale, parents' aspirations has been dropped due to the ambiguous character of the questions and, therefore the questionnaire construction may be questioned.

4.5 Factor Analysis

Some questions have been dropped during the construction of the scales because they measured a different concept than the rest of the questions of that particular scale (they registered negative correlations with the other questions) or because they had a low reliability. The parents' aspirations questions have been entirely dropped because they were identified to measure different aspects but aspirations. To find out whether the questions can cluster together in order to find response patterns the factor analysis has been applied (De Vaus 2007). The scales, as they were designed in the questionnaire showed a little impact on the Romani choice of having secondary education ($R^2=.054$). Some questions could have been regarded as part of different variables (such as parents' aspiration questions). By applying factor analysis the study is interested in finding out whether there are other response patterns than the ones initially considered.

After calculating the reliability coefficient (see appendix 10) a number of 20 questions have been considered for factor analysis. The factor analysis (see appendix 11) has forced the extraction of four factors to identify any possible clustering patterns among the questions. The four factors have been saved in the data base as

regression scores in order to facilitate further statistical operations. To identify which questions belong to which factor the study has calculated factor rotation and considered for each factor, only the questions that were loading high with a coefficient higher than 0.3 (De Vaus 2007).

The first factor, which represents 22.02% of the total variance, is formed of six questions (Q9, Q11, Q12, Q13, Q14 and Q15), five of them (apart from Q14, initially part of parents' aspirations) part of traditional profession and income questionnaire scale and shows that family income and a possible traditional profession are the most important factors taken into consideration by the Romani children when they make their choice of having secondary education. As shown in previous analysis, when the Romani children come from families who realise a satisfactory income they may consider following that profession rather than school education. There is no definite conclusion on this issue because the questionnaire did not look into the sources of their income, hence no data about whether they realise their income out of a traditional profession or being employed on regular basis, but the factor shows that income and possible traditional profession perspective for Romani children influence their choice for continuing school. The new factor reliability showed a valid Cronbach's Alpha coefficient $\alpha=.767$ for the six questions.

The second factor, which represents 14.29% out of the total variance, consists of three questions (Q19, Q20 initially considered for parents' aspirations and Q30 for threats to cultural identity) and regards parents' opinions about school education. The Romani children's choice of having secondary education is influenced if the parents appreciate school education (Q20), agree with the school teaching (Q30) and if they see it as a way of getting ahead in life (Q19). Cronbach's Alpha coefficient registered a valid value for the second factor also $\alpha=.737$. For the convenience of the study the factor will be called parents' opinions about school education because it measures parents' appreciation towards the school education, whether they see it as an important way of getting ahead in life and their agreement with the school teaching.

The third factor, which represents 9.4% of the total variance, is formed of five questions (Q18, Q23, Q24, Q28 and Q31) and regards the threats that school education may pose to the Romani cultural identity. Most of the questions, apart from question 24 (part of starting a family and lifestyle), were initially included in threats to the cultural identity. The Cronbach's Alpha coefficient $\alpha=.652$ is lower than the acceptable value of 0.7, therefore the factor may not be considered as reliable as the others.

The last factor represents 8,4% of the total variance, is formed of two questions (Q22 and Q26, initially part of starting a family and lifestyle) and it showed a very low reliability value, Cronbach's Alpha, $\alpha=.156$; therefore it has been eliminated from further analysis.

The factor analysis showed that Romani children choice of having secondary education may be influenced by their families' income and traditional profession, their parents opinion about the school education (whether they appreciate school education and find it useful) and how threatening their parents see school education to their cultural identity. To investigate the relationships between children's choice and the new factors means to look into the correlations between them in order to find out whether there are any relationships or not and calculate the regression coefficient to know how much influence the factors have on children's choice of having secondary education.

On this research perspective the new factors will be further referred such as: first factor –income and profession; second factor- parents' opinions about school education; third factor- threats to cultural identity; and the fourth- family lifestyle. The new factors will be regarded as independent variables while the Romani children choice of having secondary education will be considered as the dependent variable for further statistical analysis.

4.6 The Relationships between the the Romani Children Choice of Having a Secondary Education and the Factors

The correlations between the new factors and the dependant variable revealed a low but significant negative value ($r=-.188$, $p=.021$, see appendix 12) between children choice of having secondary education and first factor, income and profession which means the higher the children's score for income and profession the lower the score for choice of secondary education. This leads to the conclusion that Romani children who come from families who have a traditional profession and make a satisfactory income tend to choose to follow their family traditional profession rather than the school education. And this choice could be an economical issue rather than a cultural one. A significant difference between children from families with low income and high income have been previously found while no significant difference have been found between children from families with traditional and non-traditional approach to the starting a family and lifestyle and threats to the cultural identity. The choice for a traditional profession may not be culturally conditioned but economically. The only traditional aspect involved in this process could be represented by the Romani children eagerness of being economically successful at an early age (Smith 1997). School cannot provide this success at such an early age and then, they look for alternative sources such as income that may come from practicing traditional occupations where these are available and proven effective. Romani children who do not have such opportunities at hand must stick to the educational system. If the choice for a traditional occupation was entirely a matter of keeping the Romani culture, the Romani children would have been expected to follow the traditional occupation regardless of the income, just as a distinctive sign of their culture. The figures show that only the Romani children who come from families with a high income consider a traditional career while the one from families with lower income consider attending secondary education.

No definite conclusion can be drawn on this point due to the lack of data about the source of their families' income. Moreover the information about their families'

income may have been difficult to investigate because of the sensitiveness of this aspect and ethical aspects (it may raise suspicious by asking straight questions, children may not know their parents employment status or sources of income).

Data showed that there is a strong significant positive correlation between Romani parents' opinions about school education and their children's choice of having secondary education ($r=.758$, $p=.000$, see appendix 12). The higher they score, hence the more appreciative towards the school education they are, the more willing to follow secondary school their children are. The results leads to the conclusion that choosing of having secondary education is a matter of what parents think of school education. If the parents agree with school teaching (Q30) and consider it as a valuable asset in life (Q19 and Q20), their children are more likely to attend secondary school. Secondary education choice may be hindered by parents' negative opinions about education. Parents' opinions could be created by many other factors that have not been taken into account by the present questionnaire such as: their own negative experiences with the educational system, the fear of bullying and racial discriminations or poor quality of schools and educational process. On the other hand, 81% of the parents considered much and very much (see table 12) that the school education is a valuable asset to get ahead in life which shows that parents are willing to go over social and economical prejudices to provide their children with secondary education.

Those parents with less income see the education as a way of getting ahead in life. There is a significant negative correlation between factor 1-income and profession and question 19 ($r=-.246$, $p=.000$) which means that the more income the families have the less important the education is as a way of getting ahead in life.

To find out how much of the Romani children choice of having secondary education could be explained through the influences of the new factors, the study calculated regression coefficient ($R^2=.621$) which shows that 62.1% of their choice could be explained by the influences of the new factors. The regression coefficients show that the most significant factor is parents' opinions about school education (see table 14).

The income and profession has a negative impact ($t=-3.734$, $p=.000$) on Romani children choice of having secondary education, whilst the parents' opinions about school education has a positive effect by boosting their children intentions to follow secondary education ($t=+15.09$, $p=.000$). The third factor, threats to cultural identity is significant in deciding the children's choice ($t=2.09$, $p=.038$) but the relationship with the dependant variable is very weak ($\beta=.107$). The positive value of the relationship is to be interpreted in accordance with the questions coding that formed the factor (De Vaus 2002). The low scores of the previous factor, parents' opinions about school education express their disagreement and lack of interest in secondary education and high scores express their approval and agreement. The Romani children appreciated their parents' opinions about school education as positives (see table 12), therefore parents' opinions have positive influences on their children's choice of having a secondary education. Unlike the parents' opinions factor, the low scores of threats to cultural identity factor express that school does not pose a threat to their cultural identity; hence they do not fear the school education while the high scores represent the threat. According to this coding, the low scores have a positive effect on dependant variable while in the coding of parents' opinions, the low scores have negative effects on the dependant variable. Therefore, the less threatening the education is seen by the parents the more their children are willing to attend secondary education. The absence of threats is a predictor for children's choice.

Table 14. Regression Coefficients (a) for the Factors

	Standardized Coefficients	t	Sig.
	Beta		
Factors		64,874	,000
Income and Profession	-,188	-3,694	,000
Parents' opinion about school education	,758	14,933	,000
Threats to cultural identity	,107	2,098	,038

a Dependent Variable: The choice of having secondary education

The results show that the Romani children's choice of having secondary education is 62.1% under the influence of the three factors. Due to the lack of education, their

parents are not able to access the job market or they can only take the lowest job positions (59,8% of their fathers and 74,2% of their mothers with eight or less grades of education, see table 3). Moreover, the absence or the loss of importance of any traditional profession creates an income deficit in Romani families (70,6% of their parents do not follow at all or follow very little a traditional profession, see table 6). In these conditions, secondary education may be seen as the solution. Therefore they encourage their children to attend secondary education in order to learn a profession and acquire a qualification. On the other hand, the children whose families realise a satisfactory income out of the traditional profession (32% of them, see table 6) do not consider the secondary education but rather to follow that traditional profession. In this case the income and traditional profession are hindering factors to the secondary education attendance.

The education may change Roma people customs (57.7% of the parents admit this change much and very much, see table 10) and in the same time 50.6% of the Romani families do not see at all the education as a threat (see table 10). They no longer fear a change because the change has already taken place or the education is seen a more important priority that overrides cultural aspects.

4.7 The Gender Differences between Romani Children

Question 32 was designed on a nominal scale and it will be used to provide information about any significant differences between Romani children boys and girls in regard of how they perceive their lives within few years time. To do so, the Chi2 value has been calculated because both questions are on nominal scale.

Table 15. The Comparison of Romani boys and girls in regard with Q32

			Q32: "I think I will be:"			Total
			1 at school	2 at work	3 in my own family	
Gender	Boys	Informants	27	39	14	80
		Percentage	33,8%	48,8%	17,5%	100,0 %

	Girl	Informants	54	12	30	96
		Percentage	56,3%	12,5%	31,3%	100,0 %
Total		Informants	81	51	44	176
		Percentage	46,0%	29,0%	25,0%	100,0 %

The data shows a significant difference ($\chi^2=278.723$, $df=2$, $p=.000$) between boys and girls in regard with their future school attendance, 33,8% of Romani boys see themselves at school while 56.3% of the Romani girls think of being at school in the near future. A significant difference ($\chi^2=27.88$, $df=2$, $p=.000$) has been found at the work level: 48.8% of the boys will be at work comparing to 12.5% of the girls. The boys will involve at an early age in productive activities in order to be economical successful though, they would be at work rather than school. A high percentage of girls (56.3%) will be at school in the future, perhaps because the Romani families no longer burden their elder daughters with the child minding activities or maybe the Romani girls have a higher interest in school education than the boys.

To find out whether there are any significant differences between Romani boys and girls the research has calculated t-test for the factors.

Table 16. t- test between Romani boys and girls in Regard with the Factors

		t	df	Sig.
Factor 1-Income and profession	Equal variances assumed	1,934	149	,055
Factor 2- Parents' opinions	Equal variances assumed	-1,822	149	,070
Factor 3 –Threats to cultural identity	Equal variances assumed	1,877	149	,062

Data shows a significant difference Between Romani boys and girls in regard with the income and profession factor ($t=1.93$, $p=0.05$) which means that the boys have higher scores at this factor; therefore they are more under the influence of the income

and traditional profession than the girls. They are eager to become economically successful; hence they are more preoccupied with the economical aspects.

The second factor, parents' opinions seem to be more important for girls than for boys while deciding of having a secondary education ($t=-1.82$, $p=0.07$ a negative difference between the two groups). There is a positive difference between boys and girls in regard with the threats to cultural identity ($t=1.88$, $p=0.06$). The Romani boys and their families may see the school education more threatening than the girls. In the Romani culture males are the ones who are supposed to support their families and pass on Romani cultural heritage. A child is regarded as Romani by the Roma population if he or she has a male in their ancestry (Hancock 2002). Any change that school may bring it about could be regarded as a threat to their culture identity.

On this perspective, school may not be a threat to their cultural identity; it could only be a threat to their economical status. School attendance delays the social maturation process and keeps the Romani boys away from becoming economically successful. In this context, secondary education may not be seen as a cultural threat but an economical one. On this perspective, the research considers that the Romani boys from families with a satisfactory income would choose to follow the traditional occupation of their families while the ones from poor families will choose secondary education as their only chance to get ahead in life.

In regard with the choice of having a secondary education, data shows that there is a difference but not significant between Romani boys and girls ($t=-1.31$, $p=0.189$) which means that Romani girls tend to choose to have a secondary education more than the boys. The same tendency has been found by the question 32 (see table 16); Romani girls want to be at school in the near future while the Romani boys intend to be at work.

In conclusion, the figures showed that the Romani girls are more interested and more likely to choose to have secondary education than the boys. The Romani boys are more concerned with the economical aspects of their living. Being economical

successful at an early age is a characteristic of Roma population. Romani boys must reach a social status and role in their community at the age when the children of non-Romani population are still at schools. And this success is a precondition for being recognised as member of their own communities and attracting a spouse. But the choice for secondary education is not culturally influenced, rather a necessity for those who do not have the opportunity of involving in a productive activity at an early age. School is seen as an obstacle for those who can reach success by other means than school.

5. Conclusions and Recommendations

This chapter will present the conclusions of the study as they were unfolded during the data analysis process, the generalisation of the results and the limitations of the research.

5.1 Romani Children and the Choice of Having a Secondary Education

The findings of this research showed that Romani children choice of having a secondary education is mainly determined by their families' income and traditional profession and their parents' opinions about school education. The other aspects taken into account by the questionnaire, threats to cultural identity and the starting a family and lifestyle have little or not at all influence on their choice of having a secondary education.

The researchers described a “clash” between school education and their cultural background which may lead to abandoning school by the Romani children. Derrington and Kendall (2003) considered that the early age of the Romani children maturation process, their needs of becoming economically successful at that age, the involvement in daily tasks by helping their families and the alteration in their cultural identity that their parents fear about school, will influence their decisions of attending secondary education. Other researchers spoke about the different socialisation processes between Romani and non-Romani children populations (Smith 1997) and the differences between oral Romani culture and written school education (Shunear 1992). By investigating children's opinions, the present research found out that the Roma population in Romania does not see the school education as a threat to their cultural identity and lifestyle. 82.1% of the children's parents do not see at all or little that school is a threat to their traditional life (question 18) even though they are aware that school education changes their customs and they may be assimilated to the non-

Romani population (45.5% of the parents consider much and very much that their children may act like non-Romani population because of secondary education attendance –question 28; 57.7% of them fear that school education changes their customs). The research concludes that school education may have already operated a change in their cultural identity or the need for education overruns their cultural conservation. Their culture must accommodate one way or another the changes that school education may bring about. On the other hand, they do not fear the change but acknowledge the risks, shows that Roma population place a high confidence in their ethnic culture. Even though the school education may change their customs they do not fear the change because they are able to accommodate the threats. They know that their culture will survive. Their cultural survival has stood the test of time and vicissitudes: slavery, oppression and forced assimilation.

According to the Romani children, 70% of their parents want much and very much they attend secondary school. Shunear (1992) spoke about the Roma people wish of getting to know the culture of non-Romani majority population. What the research has found shows that, in Romania, the Romani parents want their children to follow secondary education rather than a traditional profession. The Romani children who intend to follow a traditional profession may not be under an ethnic cultural influence but under some economical reasons. In this way they can reach an economical success faster than the others. The research considers that following a traditional profession is not culturally conditioned. The children who come from families with an insufficient income want to attend secondary school while the ones with satisfactory income intend to follow their traditional profession. If the profession was their cultural hallmark, perhaps the first group will follow the profession just for the sake of their cultural identity. Secondary education may be seen as a necessity for them. More and more they turn to education as a way of getting ahead in life. The presence of a fruitful traditional profession is a hindering factor to the secondary education participation for Romani children.

Another important factor in deciding their secondary education participation found by the study is parents' opinions about education which may boost their children's choice of having a secondary education. Their opinions may not be culturally conditioned either. There are many other aspects that have not been taken into account by the questionnaire such as: negative experiences, poor quality of schools, racial and social discriminations which may influence parents' opinions. Nonetheless, parents' opinions about education, as they were viewed by their children, measured aspects such as: how the parents see education – 63.1% of the parents considered education as a way of getting ahead in life (question 19) and how much they appreciate secondary education- 78.2% of them appreciate much and very much secondary education (question 20).

The cultural aspects of starting a family and lifestyle which were considered characteristics of Romani culture showed very little or not at all impact on the Romani choice of having a secondary education: Romani parents no longer pressure their children with an early marriage -68.9% (question 24); 76.8% of the parents are not at all or very little strict in regard with their children's inter-gender relationships (question 25); 60.5% no longer require their elder children to look after the younger ones (question 27). Romani children are still much and very much involved in helping their parents with the daily tasks (question 27 -61.5%). But the daily tasks aspect might not be a typical cultural Romani trait. 79.7% of the informants came from village area and daily task involvement may be one of the characteristics of village life.

In conclusion, Romani children choice of having a secondary education is mainly a matter of their parents' opinions about the usefulness of the education, income and profession and how threatening they see the school education to their ethnic identity. All these three factors: income and profession, parents' opinion about education and threats to cultural identity could explain 62% of the children choice of having a secondary education. The study has also revealed a difference but not significant between Romani boys and girls in regard with their choice for secondary education;

the girls seem to be more interested in school than the boys. When it comes to their future plans the difference between boys and girls become significant: Romany girls intend to be in school in the near future (56.3%) while the boys while the boys see themselves at work (48.8%).

5.2 The Limitations of the Study

The findings of this research are not to be taken for granted due to some limitations. Firstly, the study addressed the Romani children who could be found in schools; children of a settled Roma population. They were found in villages and town neighbourhoods. The study did not take into account a possible nomad Roma population because it is believed it no longer exist in Romania. Perhaps 50 years of forced settling and assimilation led to a settled lifestyle. There may be some highly skilled professional groups of Romani people within Roma population –organised in guilds (e.g. builders, musicians, jewellers) that are still migrating from place to place in search for work. But their families are settled. They have a permanent living location and; mostly men migrate in search for work. Their children are not likely to be found in school. Most probably they follow their parents in search for work. The study does not have any information about them or about their children intentions towards secondary education.

The same tendency of settling down of Roma population in Northern Ireland has been found out by other researchers (Jordan 2001) even though they were not under a forcing process. They tend to live in settled location and only migrate in search for work. They encourage their children to attend school and even show an increased willingness of integrating and participating to the majority community life.

The studies show that Roma people are loosing the nomadic lifestyle, tend to settle down and show intentions of self integration into the local community structures.

Secondly, there are some limitations given by the technical aspects of building the questionnaire. The researcher cannot state that the questionnaire scales have

measured exactly the cultural aspects of Romani families. The operationalisation of the concepts may be put to test due to the low reliability obtained by the scales. The scales have not measured the exact cultural aspects they intended and the questions may have not been built suitably for this measure.

Thirdly, the questionnaire has left out other factors that could influence Romani children choice of having a secondary education and focused on what it was considered to be cultural family influences: traditional profession and income, starting a family and lifestyle and threats to cultural identity. There may be other influences that have not been taken into account, such as: poor quality of schools, negative experiences, racial discrimination, teachers' influences on the children and socio-economical climate of the village or community they live in.

5.3 The Generalisation of the Findings

Due to the difficulties encountered during the sampling procedure the findings cannot be generalised to the level of the county population, because the sample cannot be considered representative at the county level Romani children population. The sampling procedure left out three schools where the access was not granted. The researcher does not know the exact number of Romani children left out due to the lack of information about the ethnic origin. The informants have been chosen according to their self-identification of their ethnic background. Moreover, apart from the sampled schools there may be many other schools with Romani children but the research had no clear information about their existence, which constitutes a hindering factor to the generalisation process.

Apart from the Romani children left out in an unidentified number of schools due to the lack of information about them, the sample also left out two groups of Romani children: the ones who deny their ethnic origin and the ones who belong to those Romani professional guilds, highly specialised workers who may not be found in schools. Even though the sample is not statistical representative for the whole

Romani children population in the county it can be regarded as formed of the average Romani children population, leaving the extremes out: the ones who live entirely on their traditional profession and who could be considered as very traditional Roma population. They are not present in school and perhaps do not have any intentions towards a majority population social life participation; and the second extreme, formed of the Romani children who deny their ethnic origin trying to be regarded as members of the majority population. The informants investigated are considered suitable for the research because they are still in schools and in the same time admit their ethnic status. The findings could be considered valuable for the informants' population but not generalised to the level of the whole Romani children population.

5.4 Further Investigations and Recommendations

The findings showed that the Romani children are willing to choose to have a secondary education as well as their parents are willing to send them to school. The family factors showed a little influence or not at all on their choice for education therefore further investigations are needed into social, economical and environmental factors as well as re-designing the investigation of family factors influences.

To increase Romani children secondary school education attendance, the school should become a friendly environment by undergoing a series of changes. Firstly there must be a change at the individual level, within children and school personnel. It should regard strong policies against bullying and discrimination in schools, training for teachers, both Romani and non-Romani who are involved in working with Romani children, in regard with Romani children cultural characteristics. Teachers must adapt their teaching and evaluation methods to the needs of Romani children.

Secondly, there must be a change at the school level by improving the quality of schools and the educational process for Romani children. School education could become attractive for Romani children and their parents if the curriculum will include

more and more aspects of Roma culture. As long as the school regards only majority culture and prepare children to become members of the majority culture, Roma people will regard education as foreign to them. Therefore, the curriculum changes should include lessons about Roma traditions and customs and also teach in accordance to their needs. School may not become a “camp-life education” but at least the curriculum could contain some oral and life-based aspects of their culture.

All these changes are designed to increase Romani parents’ opinions about school education. And with their positives opinions, their children choice of having a secondary education will come.

In order to attract Romani children, secondary education should take into account their traditional occupations where it is possible. For some of these occupations there is still a high demand on the market, others have lost their importance and a professional re-orientation is necessary. Being able of having a certificate or diploma which gives the possibility of accessing the job market and also for further education may attract Romani children from both families with low and high income. School must also show more flexibility in regard with their daily attendance. In this way the Romani children will be able to work along their parents and to attend the secondary school

In order to fulfil the changes, educational system must re-assess its approach towards the education offer for Romani children.

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Appendices

Appendix 1- Univeristy of Oslo –Letter of Authorisation



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OF OSLO**

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FACULTY OF EDUCATION

TO WHOM IT MAY CONCERN:

This is to certify that **POPOVICI, Stefan**, date of birth 18.10.1976, is a full-time student pursuing a course of study at the Department of Special Needs Education at the University of Oslo, Norway, leading to the degree of Master of Philosophy in Special Needs Education (M. Phil. SNE).

This is a continuous two-year programme run on the "sandwich" principle, which involves periods of study and field work/research in both Norway and the home country. The student has concluded the initial study period in Norway and will be working on the collection of data and the writing of a thesis during the autumn semester 2007. This involves a period of field work in Romania in Dambovita County from 6 September to 3 October 2007. The student will then return to Norway for the final part of the degree. The period of study will be completed at the end of May 2008.

The main responsibility for supervising the research, developmental work and thesis remains with the Department of Special Needs Education, University of Oslo, Norway. However, we would kindly request that the relevant authorities give the student the access required to the schools and educational establishments necessary in order to undertake field work and research. We would also be most grateful for any assistance that is afforded to the student which enables him to carry out this work, particularly the use of facilities such as access to telephone, fax, e-mail, computer services and libraries at the various educational establishments.

Yours sincerely

Ass. Professor Steinar Theie
Academic Head of International Master's Programme
Department of Special Needs Education

Institutt for spesialpedagogikk
Det utdanningsvitenskapelige fakultet
Universitetet i Oslo
Norge

Appendix 2 –The General Education Office Dambovita Letter of Authorisation



**INSPECTORATUL ȘCOLAR JUDEȚEAN
DÂMBOVIȚA**
BULEVARDUL REGELE CAROL I NR.62 TÂRGOVIȘTE
TELEFON : 0245/211891 FAX: 0245/613723
E-mail: isjdimbo@k.ro
WEB: www.isjdb.ro
Nr. 7330 / 26.09.2007

Către,

Domnul STEFAN POPOVICI
Student masterand al Universitatii Oslo

Prin prezenta va comunicam ca vi s-a aprobat cererea dumneavoastra de
a aplica un chestionar elevilor clasei a VIII-a de etnie roma din scolile
judetului Dambovita.

INSPECTOR SCOLAR GENERAL ADJ.,

Prof. OVIDIU BASCEANU



Appendix 3. The Questionnaire

1. Age:
2. Gender: ☐ Male ☐ Female
3. I live with: ☐ My natural family ☐ A foster family
4. I live in: ☐ Town ☐ Village
5. My family has:
 - a) Less than 4 members b) 5 to 7 members c) 8 or more members
6. In my class more than half of the pupils are Romanian

☐ Yes ☐ No
7. I consider myself as being:

☐ Romanian ☐ Romany ☐ Both
8. My parents' education is:

Father: ☐ Primary ☐ Upper primary ☐ Secondary ☐ University
 Mother: ☐ Primary ☐ Upper primary ☐ Secondary ☐ University
9. My family income is enough to meet out daily needs:

☐ Not at all ☐ Little ☐ Much ☐ Very much
10. The secondary school I am most likely to attend is located within my reach

☐ Not at all ☐ Little ☐ Much ☐ Very much
11. My family can afford to pay for the school expenses

☐ Not at all ☐ Little ☐ Much ☐ Very much
12. My family follows the traditional profession of my community

☐ Not at all ☐ Little ☐ Much ☐ Very much
13. My family can make a good living out of this profession

☐ Not at all ☐ Little ☐ Much ☐ Very much
14. I am expected to follow this profession (d)

☐ Not at all ☐ Little ☐ Much ☐ Very much
15. I think I can make a good living out of this profession

☐ Not at all ☐ Little ☐ Much ☐ Very much
16. I want to continue to attend secondary school

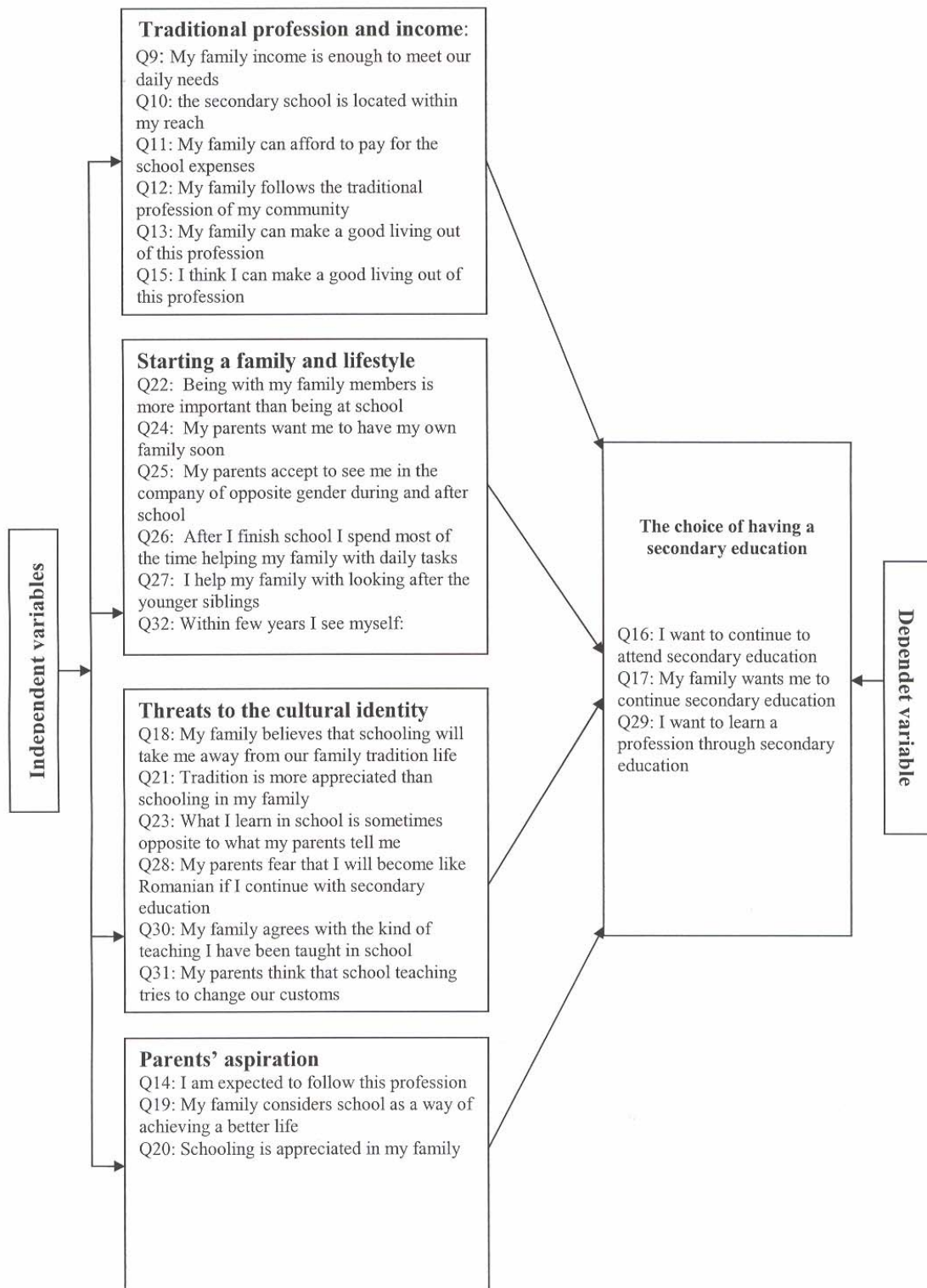
☐ Not at all ☐ Little ☐ Much ☐ Very much
17. My family wants me to continue secondary education

☐ Not at all ☐ Little ☐ Much ☐ Very much
18. My parents believe that schooling will take me away from our family tradition life

☐ Not at all ☐ Little ☐ Much ☐ Very much

19. My family consider school as a way of achieving better life
☐ Not at all ☐ Little ☐ Much ☐ Very much
20. Schooling is appreciated in my family
☐ Not at all ☐ Little ☐ Much ☐ Very much
21. Tradition is more appreciated than schooling in my family
☐ Not at all ☐ Little ☐ Much ☐ Very much
22. Being with my family members is more important than being at school
☐ Not at all ☐ Little ☐ Much ☐ Very much
23. What I learn in school is sometimes opposite to what my parents tell me
☐ Not at all ☐ Little ☐ Much ☐ Very much
24. My parents want me to have my own family soon
☐ Not at all ☐ Little ☐ Much ☐ Very much
25. My parents accepts to see me in the company of opposite gender during and after the school
☐ Not at all ☐ Little ☐ Much ☐ Very much
26. After I finish school I spend most of the time helping my family with daily tasks
☐ Not at all ☐ Little ☐ Much ☐ Very much
27. I help my parents with looking after my younger siblings
☐ Not at all ☐ Little ☐ Much ☐ Very much
28. My parents fear that I will become like the Romanians if I continue with secondary education
☐ Not at all ☐ Little ☐ Much ☐ Very much
29. I want to learn a profession in the secondary school
☐ Not at all ☐ Little ☐ Much ☐ Very much
30. My family agrees with the kind of teaching (behaviours) I have been taught school
☐ Not at all ☐ Little ☐ Much ☐ Very much
31. My parents think that school teaching tries to change our customs
☐ Not at all ☐ Little ☐ Much ☐ Very much
32. Within few years I see myself
☐ At school ☐ At work ☐ In my own family

Appendix 4- The Dependant and Independent Variables of the Questionnaire



Appendix 5 Correlations between the Questions of the Choice of Having a Secondary Education

		i wish to attend the 2nd education	my family wants me to follow the 2nd school	learning a profession in 2nd education
i wish to attend the 2nd education	Pearson Correlation	1	,695(**)	,473(**)
	Sig. (2-tailed)		,000	,000
	N	288	283	284
my family wants me to follow the 2nd school	Pearson Correlation	,695(**)	1	,360(**)
	Sig. (2-tailed)	,000		,000
	N	283	284	281
learning a profession in 2nd education	Pearson Correlation	,473(**)	,360(**)	1
	Sig. (2-tailed)	,000	,000	
	N	284	281	285

** Correlation is significant at the 0.01 level (2-tailed).

The frequency distribution of for “the Choice of Having a Secondary Education” scale

The Choice of Having a Secondary Education Frequencies Scale

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 3	13	7,2	7,2	7,2
4	5	2,8	2,8	10,0
5	5	2,8	2,8	12,8
6	6	3,3	3,3	16,1
7	9	5,0	5,0	21,1
8	9	5,0	5,0	26,1
9	28	15,6	15,6	41,7
10	23	12,8	12,8	54,4
11	16	8,9	8,9	63,3
12	66	36,7	36,7	100,0
Total	180	100,0	100,0	

Appendix 6 Correlations between the Questions of “Traditional Profession and Income”

		v9 family income	v10 2nd school proximity	v11 family resources for 2nd school	v12 traditional profession	v13 traditional profession income	v15 benefits of the traditional profession
v9 family income	Pearson Correlation	1	,115	,505(**)	,238(**)	,307(**)	,333(**)
	Sig. (2-tailed)		,130	,000	,002	,000	,000
	N	177	175	175	174	172	171
v10 2nd school proximity	Pearson Correlation	,115	1	,006	,146	,115	,141
	Sig. (2-tailed)	,130		,936	,054	,130	,066
	N	175	178	176	175	173	172
v11 family resources for 2nd school	Pearson Correlation	,505(**)	,006	1	,309(**)	,352(**)	,392(**)
	Sig. (2-tailed)	,000	,936		,000	,000	,000
	N	175	176	178	175	173	172
v12 traditional profession	Pearson Correlation	,238(**)	,146	,309(**)	1	,642(**)	,178(*)
	Sig. (2-tailed)	,002	,054	,000		,000	,019
	N	174	175	175	177	174	173
v13 traditional profession income	Pearson Correlation	,307(**)	,115	,352(**)	,642(**)	1	,359(**)
	Sig. (2-tailed)	,000	,130	,000	,000		,000
	N	172	173	173	174	175	174
v15 benefits of the traditional profession	Pearson Correlation	,333(**)	,141	,392(**)	,178(*)	,359(**)	1
	Sig. (2-tailed)	,000	,066	,000	,019	,000	
	N	171	172	172	173	174	174

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Appendix 7 Correlation between the Questions of “Starting a family and lifestyle”

		v22 i follow my parents	v24 building a family soon	v25 getting together with the opposite gender	v26 daily chores	v27 looking after siblings
v22 i follow my parents	Pearson Correlation	1	,119	-,223(**)	,085	,194(*)
	Sig. (2-tailed)		,118	,003	,266	,011
	N	176	173	174	173	173
v24 building a family soon	Pearson Correlation	,119	1	,265(**)	,009	,143
	Sig. (2-tailed)	,118		,000	,907	,060
	N	173	177	175	175	175
v25 getting together with the opposite gender	Pearson Correlation	-,223(**)	,265(**)	1	-,114	-,100
	Sig. (2-tailed)	,003	,000		,133	,187
	N	174	175	177	175	175
v26 daily chores	Pearson Correlation	,085	,009	-,114	1	,469(**)
	Sig. (2-tailed)	,266	,907	,133		,000
	N	173	175	175	177	176
v27 looking after siblings	Pearson Correlation	,194(*)	,143	-,100	,469(**)	1
	Sig. (2-tailed)	,011	,060	,187	,000	
	N	173	175	175	176	177

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Appendix 8 Correlation between the Questions of “Threats to the Cultural Identity”

		v18 2nd ed seen as a threat by family	v21 tradition is appreciated more than school	v23 school ed is different than family ed	v28 becoming romanian by following 2nd education	v30 parents agreement with school education	v31 school changes customs
v18 2nd ed seen as a threat by family	Pearson Correlation	1	,248(**)	,169(*)	,293(**)	-,080	,317(**)
	Sig. (2-tailed)		,001	,025	,000	,294	,000
	N	178	177	177	176	175	175
v21 tradition is appreciated more than school	Pearson Correlation	,248(**)	1	,236(**)	,165(*)	-,324(**)	,166(*)
	Sig. (2-tailed)	,001		,002	,029	,000	,028
	N	177	179	178	177	176	176
v23 school ed is different than family ed	Pearson Correlation	,169(*)	,236(**)	1	,197(**)	,115	,333(**)
	Sig. (2-tailed)	,025	,002		,008	,128	,000
	N	177	178	179	178	177	177
v28 becoming romanian by following 2nd education	Pearson Correlation	,293(**)	,165(*)	,197(**)	1	,302(**)	,505(**)
	Sig. (2-tailed)	,000	,029	,008		,000	,000
	N	176	177	178	178	177	177
v30 parents agreement with school education	Pearson Correlation	-,080	-,324(**)	,115	,302(**)	1	,231(**)
	Sig. (2-tailed)	,294	,000	,128	,000		,002
	N	175	176	177	177	177	176
v31 school changes customs	Pearson Correlation	,317(**)	,166(*)	,333(**)	,505(**)	,231(**)	1
	Sig. (2-tailed)	,000	,028	,000	,000	,002	
	N	175	176	177	177	176	177

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Appendix 9. The Correlations between the Choice of Having a Secondary Education and the Questionnaire Scales: Traditional Profession and Income, Starting a Family and Lifestyle and Threats to Cultural Identity

		dependant	profession	family	threats
dependant	Pearson Correlation	1	-,214(**)	-,044	-,011
	Sig. (2-tailed)		,004	,559	,879
	N	180	178	178	179
profession	Pearson Correlation	-,214(**)	1	,113	,220(**)
	Sig. (2-tailed)	,004		,133	,003
	N	178	178	177	177
family	Pearson Correlation	-,044	,113	1	,306(**)
	Sig. (2-tailed)	,559	,133		,000
	N	178	177	178	177
threats	Pearson Correlation	-,011	,220(**)	,306(**)	1
	Sig. (2-tailed)	,879	,003	,000	
	N	179	177	177	179

** Correlation is significant at the 0.01 level (2-tailed).

Appendix 10. Reliability Scale for the 20 Questions Considered for Factor Analysis

Cronbach's Alpha	N of Items
,672	20

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
traditional profession income	43,21	46,231	,442	,641
traditional profession	43,30	47,104	,365	,649
my family wants me to follow the traditional profession	43,26	44,409	,459	,634
tradition is apreciated more than school	43,25	46,493	,403	,644
i follow my parents	42,76	47,316	,361	,649
school ed is different than family ed	43,10	45,743	,439	,639
parents agreement with school education	43,66	53,078	-,083	,689
2nd ed is useful in life	41,92	54,167	-,164	,704
school education is apreciated by my family	42,13	52,324	-,029	,688
school changes customs	42,70	46,224	,318	,653
becoming romanian by following 2nd education	42,94	47,110	,267	,659
2nd ed seen as a threat by family	43,57	48,527	,297	,657
family resourses for 2nd school	42,82	47,548	,434	,646
family income	42,80	49,054	,301	,658
benefits of the traditional profession	42,97	45,679	,477	,636
daily chores	42,44	49,582	,148	,672
looking after siblings	43,13	47,177	,268	,659
building a family soon	43,71	47,461	,332	,652
getting together with the opposite gender	43,41	52,084	-,021	,689
2nd school proximity	42,95	51,351	,040	,682

Appendix 11. The Factor Analysis. Rotated Component Matrix

	Component			
	1	2	3	4
v13 traditional profession income	,761	-,242		
v11 family resources for 2nd school	,741	,134		
v9 family income	,652			-,124
v15 benefits of the traditional profession	,629		,260	
v12 traditional profession	,614	-,305		
v14 my family wants me to follow the traditional profession	,571	-,204	,175	,347
v20 school education is appreciated by my family	,118	,792	-,142	,129
v30 parents agreement with school education	-,184	,747	,242	
v19 2nd ed is useful in life	-,246	,706	,206	-,174
v21 tradition is appreciated more than school	,349	-,505	,295	,355
v31 school changes customs		,169	,738	,125
v18 2nd ed seen as a threat by family		-,301	,698	
v28 becoming romanian by following 2nd education		,243	,691	,173
v24 building a family soon	,244	-,287	,481	-,204
v23 school ed is different than family ed	,319	,195	,469	,132
v27 looking after siblings			,227	,625
v25 getting together with the opposite gender	,254			-,593
v22 i follow my parents	,356	-,205	,146	,536
v26 daily chores	,125	,497		,533
v10 2nd school proximity	,137		,229	-,504

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a Rotation converged in 6 iterations.

Appendix 12. Correlation between New Factors: Income and Profession, Parents' Opinions and Threats to Cultural Identity and Romani Children Choice of Having Secondary Education

		dependant	REGR factor score 1 for analysis 4	REGR factor score 2 for analysis 4	REGR factor score 3 for analysis 4	REGR factor score 4 for analysis 4
dependant	Pearson Correlation	1	-,188(*)	,758(**)	,107	-,103
	Sig. (2-tailed)		,021	,000	,193	,207
	N	180	151	151	151	151
Income and profession	Pearson Correlation	-,188(*)	1	,000	,000	,000
	Sig. (2-tailed)	,021		1,000	1,000	1,000
	N	151	151	151	151	151
Parents' opinions about school education	Pearson Correlation	,758(**)	,000	1	,000	,000
	Sig. (2-tailed)	,000	1,000		1,000	1,000
	N	151	151	151	151	151
Threats to cultural identity	Pearson Correlation	,107	,000	,000	1	,000
	Sig. (2-tailed)	,193	1,000	1,000		1,000
	N	151	151	151	151	151

* Correlation is significant at the 0.05 level (2-tailed).

** Correlation is significant at the 0.01 level (2-tailed).